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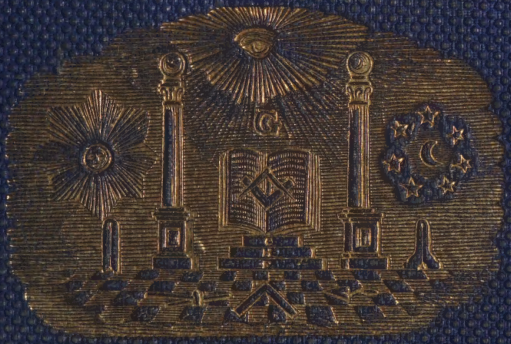

TRESTLE-BOARD.

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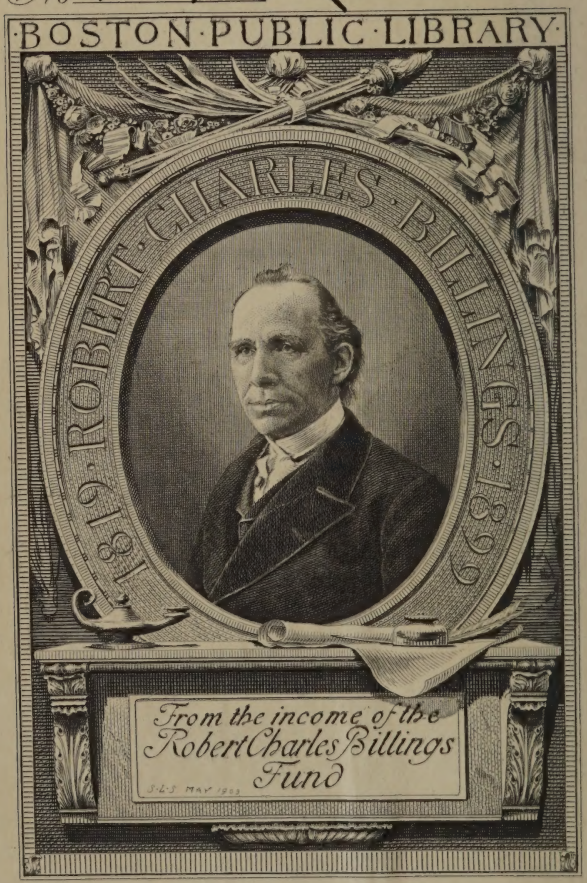
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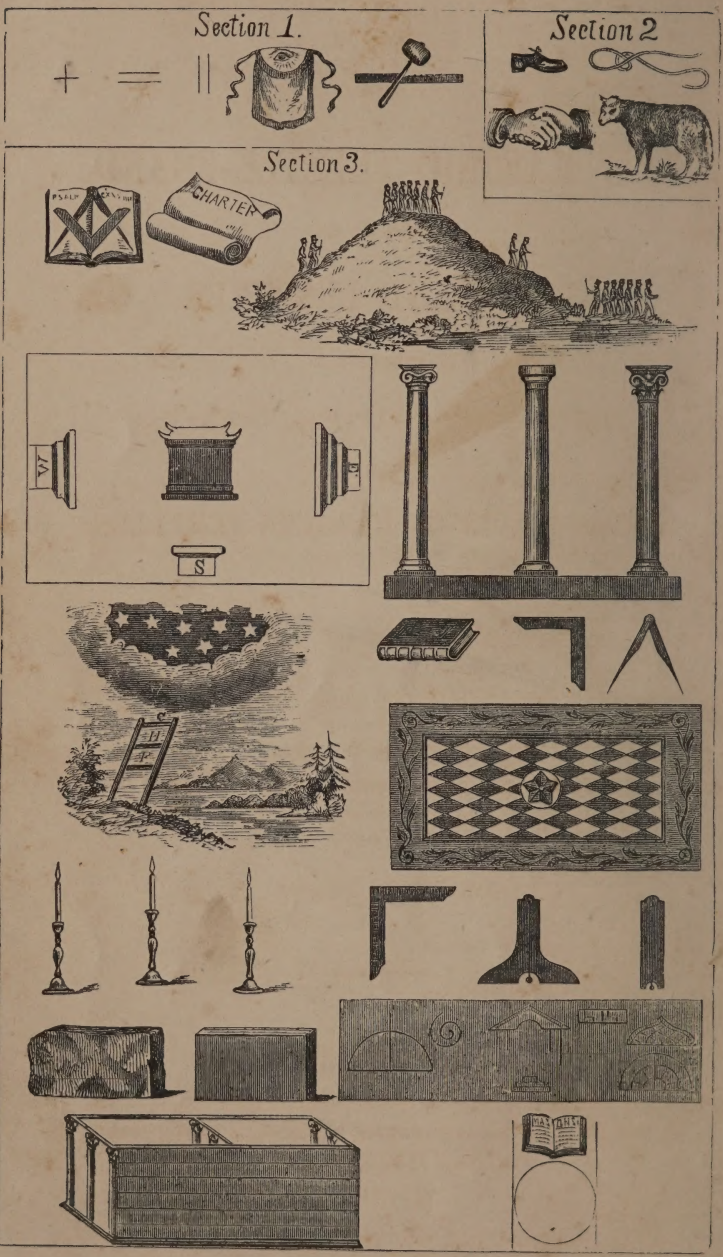

THE

NEW MASONIC TRESTLE-BOARD,

ADAPTED TO THE

WORK AND LECTURES

AS PRACTISED IN

THE LODGES, CHAPTERS, COUNCILS,

AND

ENCAMPMENTS OF KNIGHTS TEMPLARS,

IN THE

UNITED STATES OF AMERICA.

BY CHARLES W. MOORE,

EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

STEREOTYPE EDITION

BOSTON:

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PREFACE.

THIS work was originally prepared by order of the NATIONAL MASONIC CONVENTION, held at Baltimore, Md., in 1843; and was first submitted to the Fraternity in that year. It was favorably received, and has since passed through several editions. It is in very general use in the Lodges of the United States, and has met with unexpected favor in England, and other parts of Europe.

The present edition has been carefully revised; and such corrections and additions have been made as were deemed necessary for the greater perfection of the work. In the performance of this duty, the counsel of experienced and competent Brethren has been freely asked, and given. All extraneous and useless matter, and all indefensible assumptions and fabulous history, with which such works are too frequently encumbered, to the prejudice of the character of our Institution, have been carefully excluded. The work contains just what is required for practical purposes, and nothing more. Absurd and ridiculous pretensions are no more tolerable in societies than in individuals. In the belief that it is now as perfect as it can conveniently be made, the work has been handsomely STEREOTYPED.

A SECOND PART has been prepared; containing the Illustrations, Scriptures, Charges, and forms of Ceremonies, appropriate to CHAPTERS, COUNCILS, and ENCAMPMENTS. This part of the work has been got up with great care. It is enriched with historical illustrations, and is believed to be, in all respects, not only equally correct, but more complete in matter and arrangement, and better adapted to the purposes for which it is designed, than any other similar work extant. In order to meet the wishes of Brethren, who may not need or desire the SECOND PART, the work is published in three forms, and under slightly different titles, as follows: —

I. "THE MASONIC TRESTLE-BOARD," exclusively designed for the use of Lodges and Brethren who have not advanced to the higher degrees.

II. "THE MASONIC TRESTLE-BOARD — PART II," designed as a Text-Book for Chapters, Councils, and Encampments.

III. "THE NEW MASONIC TRESTLE-BOARD," including both the preceding works, bound in one volume. This is a complete and accurate working-book for all the degrees, from the first to that of the Knight Templar.

In the confident belief that these works are better adapted to the purposes for which they are intended than any heretofore in use, and that their general introduction will insure greater uniformity of work, in all the various Orders of Masonry, they are respectfully submitted to the favorable consideration of the Fraternity of the United States.

C. W. M.

BOSTON, MASS., *May*, 1850.

RECOMMENDATIONS

BY THE

GRAND LECTURERS OF THE GRAND LODGE OF MASS.

MASONIC TEMPLE, Boston, April, 1850.

R. W. CHARLES W. MOORE.

Dear Sir, and Brother:—Having examined the new edition of the "MASONIC TRESTLE-BOARD," allow me to state, that, assisted by memory and comparison, I believe the work to be better adapted to the purposes for which it is intended than any other work of the kind.

Should my opinion, or approval, be thought beneficial, in recommending said work to the favorable notice of the Masonic Fraternity, I will, in addition, say, that I purpose to use the same, in connection with the work recently adopted by the "MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS."

This recommendation is given under the conscious belief that it will have a tendency, in some degree, to consummate the purposes of the Grand Lodge, under whose authority I am commissioned, as a *Grand Lecturer* to aid and assist in accomplishing those purposes.

Yours, fraternally,

W. C. MARTIN

CHARLESTOWN, April, 1850.

R. W. Brother C. W. Moore:—Having carefully examined the "NEW MASONIC TRESTLE-BOARD," by you, I take pleasure in recommending it to the Fraternity, as a text-book better adapted to Lodge purposes than any other similar work with which I am acquainted.

It contains all that is proper to be written on the subject it is designed to illustrate, and all that intelligent Brethren will regard as desirable or essential, in the acquisition of a correct knowledge of the Work and Lectures, and Public Ceremonies of the Institution. The arrangement is practical and comprehensive, carefully adapted to the work of the Lodges, and well calculated to guide and facilitate the learner in the acquisition of the ritual. Fraternally yours,

CHARLES B. ROGERS,

One of the Grand Lecturers of the "Grand Lodge of Mass."

From Gov. Dunlap, *Gen. G. H. P. of the Gen. Grand Chapter of the United States.*

Brunswick, Me., July 1, 1850.

Dear Sir: — I have perused with much satisfaction the "New Masonic Trestle-Board" which you had the politeness to send me.

I regard the work as a well arranged Masonic Text Book, replete with valuable information upon the subjects on which it treats; and I trust it will have a wide circulation among the members of our Fraternity. With high regard, Fraternally yours,

Robert P. Dunlap.

Charles W. Moore, Esq., Boston, Mass.

From M. E. Rev. Paul Dean.

Westminster, Aug. 27, 1850.

R. W. Br. Charles W. Moore: — It affords me pleasure to assure you that a careful perusal of your "New Masonic Trestle-Board" has given me great satisfaction. In view of the intelligence, research, and care exhibited in its revision, — the beautiful Plates, and the explanation of the various Masonic Symbols and Emblems, — of the arrangement of the Prayers, Charges, Illustrations, and Ceremonies, from the Entered Apprentice to the Templar Degrees, — together with the quotations of Scripture, chain of history, traditions, principles, usages of the Order, and of the duties of the Brethren, in all the stations and relations of life, — in view of all this, I feel that the author is entitled to the respectful gratitude of the Fraternity; and that the work itself justly claims to be the best and most comprehensive embodiment of Freemasonry yet given to the Masonic Brotherhood; and, as such, is hereby most respectfully recommended to the favorable notice and use of the Lodges, Chapters, Councils, and Encampments of the United States. Yours truly and Fraternally, Paul Dean,

Past Gen. G. H. P. Gen. G. Chapter of the U. States.

From M. W. Benjamin B. French, Esq.

City of Washington, Oct. 3, 1850.

R. W. C. W. Moore:

Sir Kt. Comp. and Brother: — I have carefully examined the new edition of your "Masonic Trestle-Board," containing all that is proper to be written of the work, from Entered Apprentice to Knight Templar, and do not hesitate to give it my full approval.

We have, for years, used the former edition, containing the First Part, in our Blue Lodges, under this jurisdiction, and it has met the general approbation of the Brethren.

The addition of the Second Part makes the work as perfect as such a work can well be made; and while I give you my personal thanks for taking upon yourself the trouble and risk of publishing it, I also add my earnest recommendation to the Masonic Fraternity of the whole Union to adopt it as *their* Text-Book in performing the — in their several Lodges, Chapters, and Encampments.

Truly and Fraternally yours, B. B. French,

Grand Master of Masons of the District of Columbia, and G. G. Sec. and G. G. Recorder of the G. G. Chapter and Enc. of the United States

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THE TRESTLE-BOARD.

CHAPTER 1.

FREEMASONRY.—A LODGE.—ITS ORGANIZATION.

"FREEMASONRY," says a learned foreign author, "is a MORAL ORDER, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime TRUTHS, in the midst of the most innocent and social pleasures,—founded on LIBERALITY, BROTHERLY-LOVE, and CHARITY." It is a beautiful SYSTEM OF MORALITY, veiled in allegory, and illustrated by symbols. TRUTH is its centre—the point whence its radii diverge—pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which he has ordained for their government.

A LODGE of MASONS consists of a certain number of Brethren, who are assembled together to expatiate on the mysteries of the Craft; having the HOLY BIBLE open on the Altar, to teach them the sacred principles of religion and justice,—the SQUARE and COMPASS, to remind them of the duties they owe to society and to themselves,—the BOOK OF CONSTITUTIONS, where they may study the general statutes of Masonry,—the BY-LAWS, to point out their duty as members of an individual Lodge,—and the WARRANT, or CHARTER, by virtue of which, having been issued by the Grand Lodge, they meet to transact the business of Masonry.

Any number of Masons not less than seven, being well skilled in the work and mysteries of the Craft, and of good report among their Brethren, may petition the Grand Lodge, within the limits of whose jurisdiction they reside, for a Dispensation, authorizing them to ORGANIZE a Lodge for Masonic purposes. When organized, a Lodge consists of the Worshipful Master, Senior and Junior Wardens, Treasurer and Secretary, Senior and Junior Deacons, Senior and Junior Stewards, and as many members as a majority of the Brethren may determine — though more than fifty will generally be found inconvenient. In addition to the officers here enumerated, it is the indispensable duty of the Master of every Lodge to appoint some trust-worthy and skillful Brother to act as Tyler. A Marshal is also frequently appointed; but he is an officer of convenience, not of necessity.

CHAPTER II.

THE CEREMONIES OF OPENING AND CLOSING A LODGE.

THE rites and ceremonies of Freemasonry form the distinctive peculiarity of the institution. In their nature, they are simple — in their end, instructive. They naturally excite a high degree of curiosity, in a newly initiated Brother, and create an earnest desire to investigate their meaning, and to become acquainted with their object and design. It requires, however, both serious application and untiring diligence, to ascertain the precise nature of every ceremony which our ancient Brethren saw reason to adopt, in the formation of an exclusive system, which was to pass through the world, unconnected with the religion and politics of all times, and of every people among whom it should

flourish and increase.* But the assiduous Mason, with the assistance of an intelligent Master in the Chair — and none but intelligent Brethren should ever be placed in that responsible station — will not fail to derive instruction from every ceremony he may witness, and improvement from every ordinance with which he may become acquainted.

The first business which occupies the Brethren, when assembled at their stated meetings, is what is technically termed the Opening of the Lodge. The ceremonies cannot here be described with any considerable degree of minuteness. We may, however, remark, that, at the well-known signal, the officers and members and visiting Brethren, clothed in their appropriate regalia, repair to their respective stations, and await the commands of the Worshipful Master. It having been previously ascertained that all present are Masons, the avenues of the Lodge are secured, and the ceremony of opening proceeds.

The ceremony of closing differs from that of opening only in the necessary change of phraseology, and in certain precautionary measures. The Brethren present are all expected to assist in the performance of both duties, and much of the beauty and harmony of the scene depends on their quiet deportment and strict attention to the business before them. In this, as in all other Masonic ceremonies, everything like levity or rudeness in speech or action is to be deprecated and avoided. A Mason should never forget that he is a gentleman, and that all the peculiarities he witnesses, or in which he is required to participate, while in the Lodge, are designed to illustrate and inculcate some great moral truth. The peculiar beauty of our ceremonies is, that they all tend to improve the mind, and consecrate the affections to virtue.

The labors and duties of the Lodge should begin and

* Philosophy of Freemasonry.

end with prayer. The Brethren cannot be too often reminded of their dependence on the Almighty Architect of the Universe for every blessing they enjoy. Prayer is an ancient and beautiful custom of the Institution. It was the constant practice of our ancestors. It is enjoined by the Constitutions, and cannot, with propriety, be omitted. There are also certain ancient Charges, one or more of which may be properly rehearsed, either immediately subsequent to the opening, or just previously to the closing, of the Lodge. When business does not prevent, the reading of at least one of them, from the Book of Constitutions, ought never to be omitted. A knowledge of their duties to the Craft, to society, and to each other, cannot be too firmly fixed on the minds of the Brethren.

It has been beautifully said, by an eminent English Brother, that the Master opens the Lodge at sunrise, with solemn prayer; the Junior Warden calls the men from labor when the Sun attains its meridian height; and the Senior Warden* closes the Lodge with prayer at sunset — when the labors of our ancient Brethren ended. The great luminary of creation rises in the East, to open the day, with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the South, invigorating all things with the perfection of his ripening qualities. With declining strength, he sets in the West, to close the day, leaving mankind at rest from their labors. This is a type of the three most prominent stages in the life of man — infancy, manhood, and age. The first, characterized by the blush of innocence, is pure as the tints which gild the eastern portals of the day; the heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intel-

* In this country, the Master opens and closes the Lodge.

lect arrives at the meridian of its powers. At the approach of old age, man's strength decays; his sun is setting in the West. Enfeebled by sickness, or bodily infirmities, he lingers on till death finally closes his eventful day; and happy is he, if the setting splendors of a virtuous life gild his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and Brotherly-Love.

CHAPTER III.

PRAYERS AND CHARGES AT THE OPENING AND CLOSING OF LODGES.

PRAYER AT OPENING.

Great Architect of the Universe! In thy name we have assembled, and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us — so harmonize and enrich our hearts with thine own love and goodness — that the Lodge at this time may humbly reflect that order and beauty which reign forever before thy throne. Amen.

Response. So mote it be.

ANOTHER.

Supreme Ruler of the Universe! We would reverently invoke thy blessing at this time. Wilt thou be pleased to grant that this meeting, thus begun in order, may be conducted in peace, and closed in harmony. Amen.

Response. So mote it be.

PRAYER AT CLOSING.

Supreme Grand Master! Ruler of Heaven and Earth! Now that we are about to separate, and return to our respective places of abode, wilt thou be pleased so to influence our hearts and minds, that we may each one of us practise, out of the Lodge, those great moral duties which are inculcated in it, and with reverence study and obey the laws which thou hast given us in thy Holy Word. Amen.

Response. So mote it be.

BENEDICTION.

May the blessing of Heaven rest upon us, and all regular

Masons! May Brotherly-Love prevail, and every moral and social virtue cement us! Amen.

Response. So mote it be.

CHARGE AT OPENING.

The ways of Virtue are beautiful: Knowledge is attained by degrees: Wisdom dwells with contemplation: There we must seek her. Let us, then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association, are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor and ourselves. Let us be united, and practise with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and Brotherly-Love. It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves, and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestle-Board, and improve in everything that is good, amiable, and useful. Let the benign Genius of the Mystic Art preside over our councils, and, under her sway, let us act with a dignity becoming the high moral character of our venerable Institution.

ANOTHER CHARGE AT OPENING.

"Behold how good and how pleasant it is for Brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

CHARGE AT CLOSING.

Brethren: You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have so frequently heard inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when

wrongfully traduced. Suggest, in his behalf, the most candid and favorable circumstances. Is he justly reprehended? — Let the world observe how Masons love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. "Do good unto all." Recommend it more "especially unto them that are of the household of FAITH."

By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable Institution.

Let it not be supposed that you have here "LABORED in vain, and spent your STRENGTH for nought; for your WORK is with the LORD, and your RECOMPENSE with your GOD."

Finally, Brethren, be ye all of one mind, — live in peace; and may the God of love and peace delight to dwell with and bless you!

CHAPTER IV.

ON THE QUALIFICATIONS AND DUTIES OF CANDIDATES FOR FREEMASONRY.

"WHOSOEVER, from love of knowledge, interest, or curiosity," say the Constitutions, "desires to be a FREEMASON, is to know that, as his foundation and great corner-stone, he is to believe firmly in the ETERNAL GOD, and to pay that worship which is due to him as the Great Architect and Governor of the Universe. A Freemason is obliged, by his tenure, to observe the moral law; and, if he rightly understand the royal art, he cannot tread in the irreligious paths of the unhappy LIBERTINE, or stupid ATHEIST; nor, in any case, act against the great inward light of his own conscience.

"He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a Mason is made free. He is charged to adhere to those grand essentials of religion, in which all men agree; leaving each Brother to his own private judgment, as to particular modes and forms.

Whence it follows, that all Freemasons are to be GOOD MEN AND TRUE — men of honor and honesty — by whatever religious names or persuasions distinguished — always following the golden precept, 'Of doing unto all men as they would that all men should do unto them,' and of worshipping God after that manner and form, which they conscientiously believe to be most acceptable in his sight."

Another of the Constitutions further provides, that no person shall be admitted a member, unless he be "free born; of mature and discreet age;* of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honorable Fraternity, who ought, not only to earn what is sufficient for themselves and families, but likewise something to spare for works of CHARITY, and supporting the true dignity of the royal Craft."

* * * * * * * *

"No Brother shall propose, for admission into this ancient and honorable Society, any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart; and who has not an entire exemption from all those ill qualities and vices which would bring dishonor on the Craft."

ANCIENT CHARGES.

THE PRIVATE DUTIES OF MASONS.

WHOEVER would be a Mason should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might prevent his performance of the laudable duties of his Craft, or lead him into enormities which would

* Not under twenty-one years.

reflect dishonor upon the ancient Fraternity. He is to be industrious in his profession, and true to the Master he serves. He is to labor justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences, with a diligent mind, that he may the better perform all his duties, to his Creator, his country, his neighbor, and himself.

He is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence; at the same time, checking every disposition injurious to the world, and promoting that love and service which Brethren of the same household owe to each other.

Therefore, to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the Craft, suitable to its dignity, and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet when a Brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve him, without prejudice, according to his capacity.

It is also necessary, that all who would be true Masons should learn to abstain from all malice, slander and evil-speaking; from all provoking, reproachful and ungodly language: keeping always a tongue of good report.

A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank or condition. For, although Masonry divests no man of his honors and titles, yet, in the Lodge, preëminence of virtue, and knowledge in the art, is considered as the true source of all nobility, rule and government.

The virtue indispensably requisite in Masons is — SECRECY. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest obligations; nor, in their esteem, is any man to be accounted wise, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.

DUTIES AS CITIZENS.

A Mason is a peaceable citizen, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war.

bloodshed, and confusion; so that kings and princes, in every age, have been much disposed to encourage the craftsmen, on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honor of the Fraternity. Craftsmen are bound, by peculiar ties, to promote peace, cultivate harmony, and live in concord and Brotherly-Love.

DUTIES IN THE LODGE.

While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of anything foreign or impertinent; nor interrupt the Master or Wardens, or any Brother addressing himself to the Chair; nor behave inattentively, while the Lodge is engaged in what is serious and solemn; but every Brother shall pay due reverence to the Master, the Wardens, and all his fellows.

Every Brother guilty of a fault shall submit to the Lodge, unless he appeal to the Grand Lodge.

No private offences, or disputes about nations, families, religions, or politics, must be brought within the doors of the Lodge.

DUTIES AS NEIGHBORS.

Masons ought to be moral men. Consequently, they should be good husbands, good parents, good sons, and good neighbors; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

DUTIES TOWARDS A BROTHER.

Free and Accepted Masons have ever been charged to avoid all slander of true and faithful Brethren, and all malice and unjust resentment, or talking disrespectfully of a Brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a Brother, behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State; but no further.*

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* A Chapter of Prayers and Charges, for occasional use, is given in another part of this work.

CHAPTER V.

ADMISSION OF CANDIDATES.

By the regulations of the Fraternity, a candidate for the mysteries of Masonry, cannot be initiated, in any regular Lodge, without having stood proposed one lunar month, unless a Dispensation be obtained in his favor. All applications for initiation should be made in writing, and in the following form:

"*To the Worshipful Master, Wardens and Brethren, of* ——— *Lodge of Ancient Free and Accepted Masons.*

"The petition of the subscriber respectfully represents, that having long entertained a favorable opinion of your ancient Institution, he is desirous, if found worthy, of being admitted a member thereof.

"His place of residence is ———, his age ——— years his occupation ———.

(Signed.) A. B."

[Recommended by three or more members of the Lodge.]

This petition, having been read in open Lodge, is placed on file. A committee is then appointed to investigate the character and qualifications of the petitioner. If, at the next regular meeting of the Lodge, the report of the committee be favorable, and the candidate is admitted, he is taken into an adjoining apartment, and required to give his free and full assent to the following interrogations:

1. "Do you seriously declare, upon your honor, before these gentlemen,* that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

2. "Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry, by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

3. "Do you seriously declare, upon your honor, before these

*The Stewards of the Lodge are usually present.

gentlemen, that you will cheerfully conform to all the ancien established usages and customs of the Fraternity?"

The candidate, if no objections be urged to the contrary, is then introduced in due and ancient form.

CHAPTER VI.

CEREMONIAL ILLUSTRATIONS.

GENERAL REMARKS.

Ancient Craft Masonry is divided into three degrees. It was probably so divided at the building of King Solomon's Temple, perhaps with the design to bear a general reference to the three Orders of the Jewish Priesthood. The same arrangement was subsequently adopted by the Christian Church. It also prevailed in all the ancient mysteries. In a majority of them, the first step, or degree, consisted of probation, purification, and expiation. The second was called the Lesser Mysteries, — into which the candidate passed by solemn ceremonies. The third — to which he was advanced after a long period of additional trial — was denominated the Greater Mysteries. These consisted of fearful rites, introductory to a full revelation of all the ineffable doctrines taught by the Priests; and which the candidate was bound, under an obligation and heavy penalties, never to reveal.

The Essenes, who, says Dr. Oliver, preserved the true Freemasonry from extinction in the dark ages which preceded the advent of Christ, admitted only three steps, or degrees, and the probationary term extended to one year. If, during this period, the candidate gave satisfactory proofs of his temperance, fortitude, prudence, and justice, he was accepted, and received the first degree. In this novitiate he

remained another year, before he was passed to the second degree; and it was not until the expiration of three years, that he was admitted to a full participation in the secrets and benefits of the society. And even then the utmost precaution was used. The candidate was previously bound, by the most solemn vows, to keep inviolably secret the mysteries of his Order, and to act upon and abide by the ancient usages and established customs of the Fraternity. The Brethren distinguished each other, in darkness and in light, by peculiar signals. The most profound silence was imposed at their assemblies; the Lecturer, only, expounding the tenets of their creed, — which were enfolded in a series of allegorical symbols, — the rest listening with a grave and solemn attention.

REMARKS ON THE FIRST DEGREE.

FIRST SECTION.

It has been truly remarked, that the first step taken by a candidate, on entering a Lodge of Freemasons, teaches him the pernicious tendency of infidelity, and shows him that the foundation on which Masonry rests is the belief and acknowledgment of a Supreme Being; that to Him, alone, he can look for protection in all the dangers and difficulties he may be called to encounter, in his progress through life; and it assures him, that, if his faith be well founded in that Being, he may confidently pursue his course, without fear and without danger. The first section of the degree also teaches him, that he is to take the Holy Bible as the rule and guide of his faith, — that he is to Square his actions by the precepts therein contained, — to circumscribe his desires and passions within the Compass of virtue and morality, — and to relieve the necessities of others with the superfluities of his own substance.

A full and perfect knowledge of this section is indispensably necessary to every Mason, who would be serviceable to the Institution, and avail himself of its privileges and its enjoyments. It is the alphabet of Masonry; and must be learned before any progress can be made in the more abstruse and important branches of the study. It consists in general heads, which, while they serve as marks of distinction, enable us not only to try and examine the rights of others, but to prove ourselves.

PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother among us. Endue him with a competency of thy Divine Wisdom, that, by the influence of the pure principles of our Order, he may the better be enabled to display the beauties of holiness, to the honor of thy holy name. Amen.

Response. So mote it be.

The following passage of Scripture may be rehearsed during the ceremony:

"Behold! how good and how pleasant it is for Brethren to dwell together in unity:

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."*

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* Since the more general introduction of music into the Lodges, the following Hymn is sometimes used as a substitute for this passage of Scripture:

MUSIC. — *"Auld Lang Syne."*

Behold! how pleasant and how good,
For Brethren such as we,
Of the "Accepted" Brotherhood,
To dwell in unity!
'T is like the oil on Aaron's head,
Which to his feet distils;
Like Hermon's dew, so richly shed
On Zion's sacred hills.

For there the Lord of light and love
A blessing sent with power;

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the Institution. And while he informs him, that it is founded on the purest principles of piety and virtue, that it possesses great and invaluable privileges, and that, in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required, — he will at the same time assure him, that nothing will be expected of him incompatible with his civil, moral or religious duties.

In the course of this section, is given an explanation of that peculiar and appropriate ensign of Freemasonry,

THE LAMB SKIN, OR WHITE LEATHER APRON.

It is an emblem of innocence, and the badge of a Mason, — more ancient than the Golden Fleece, or Roman Eagle, — more honorable than the Star and Garter, or any other Order that can be conferred upon the candidate at that or any future period, by King, Prince, Potentate, or any other person, except he be a Mason; and which it is hoped he will wear with equal pleasure to himself and honor to the Fraternity.

This section closes with a moral explication of the TWENTY-FOUR INCH GAUGE and COMMON GAVEL.

THE TWENTY-FOUR INCH GUAGE

Is an instrument made use of by operative Masons, to measure and lay out their work. But we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day which we are taught to divide into three parts, whereby we find a part for the service of God and a distressed worthy Brother; a part for our usual avocations; and a part for refreshment and sleep.

THE COMMON GAVEL

Is an instrument made use of by operative Masons, to break off

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Oh! may we all this blessing prove
E'en life forevermore;
On Friendship's altar rising here,
Our hands now plighted be,
To live in *love*, with hearts sincere,
In *peace* and *unity*

the rough and superfluous parts of stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECOND SECTION.

This section is altogether explanatory of the preceding. It beautifully and comprehensively illustrates the ceremonies of initiation; and while it gratifies, it cannot fail to impress, the mind of the intelligent and right-hearted candidate, with a high sense of the great moral excellences of the degree through which he is passing. It does not, however, admit of printed illustrations. We may only add, that the Lamb Skin, or white Leather Apron, is

THE BADGE OF A MASON.

The Lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the Lamb Skin as the "Badge of a Mason," is continually reminded of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

THIRD SECTION.

The third and last section of this degree is, perhaps, the most interesting and instructive of the three. Nor is a perfect knowledge of it less essential to a proper understanding of the ceremonies of initiation. Indeed, the Brother who has not made himself familiar with it need not be at the trouble of urging his claims to any great proficiency as Mason. The principal points illustrated by it are — 1. The Form. — 2. The Supports. — 3. The Covering. — 4. The Furniture. — 5. The Ornaments. — 6. The Lights. — 7. The Jewels. — 8. The Situation — and 9. The Dedication, of Lodges.

Lodge meetings, at the present day, are usually held in upper chambers, — probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews, of building their temples, schools, and synagogues, on high hills, — a practice which seems to have met the approbation of the Almighty, who said unto the prophet Ezekiel, "Upon the top of the mountain, the whole limit thereof, round about, shall be most holy." Before the erection of temples, the *celestial* bodies were worshipped on HILLS, and the *terrestial* ones in VALLEYS. At a later period, the Christians, wherever it was practicable, erected their churches on eminences.

The FORM of a Lodge is familiar to every Mason.

A Lodge is metaphorically said to be SUPPORTED by three great pillars, called Wisdom, Strength, and Beauty; because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn, all great and important undertakings.

And the COVERING is no less than the clouded canopy of heaven, whither all good Masons hope at last to arrive, by aid of the theological ladder which Jacob, in his vision, saw reaching from earth to heaven, — the three principal rounds of which are denominated Faith, Hope, and Charity, — teaching Faith in God, Hope in immortality, and Charity to all mankind. The greatest of these is CHARITY: for our *Faith* may be lost in sight; *Hope* ends in fruition; but Charity extends beyond the grave, to the boundless realms of eternity.

Every well governed Lodge is FURNISHED with the Holy Bible, Square, and Compass.*

* "*Compass* or *compasses*, — or a *pair* of compasses, so named from its legs, — but *pair* is superfluous or improper, and the singular number, *compass*, is the preferable name." — *Webster.*

The Bible is dedicated to the service of God, it being the inestimable gift of God to man; * * * the Square to the Master, it being the proper Masonic emblem of his office; and the Compass to the Craft, because, by a due attention to its use, they are taught to regulate their desires, and to keep their passions within due bounds with all mankind, but more especially with their Brethren in Freemasonry.

The ORNAMENTS of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star.

The MOSAIC PAVEMENT is a representation of the ground floor of King Solomon's Temple; the INDENTED TESSEL, of that beautiful tessellated border, or skirting, which surrounded it,—with the BLAZING STAR in the centre. The MOSAIC PAVEMENT is emblematical of human life, checkered with good and evil; the INDENTED TESSEL which surrounds it, of those manifold blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the BLAZING STAR in the centre.

The MOVABLE and IMMOVABLE JEWELS are also explained in this section.

The ROUGH ASHLER is a stone as taken from the quarry, in its rude and natural state. The PERFECT ASHLER is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft. The TRESTLE-BOARD is for the Master to draw his designs upon.

By the ROUGH ASHLER we are reminded of our rude and imperfect state by nature; by the PERFECT ASHLER, of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the TRESTLE-BOARD we are also reminded, that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great book of nature and revelation, which is our spiritual, moral and Masonic Trestle-Board.

LODGES in ancient times were DEDICATED to King Solomon. We have a tradition which informs us, that they were thus dedicated from the building of the first Temple at Jerusalem, to the Babylonish captivity; from thence to the coming of the Messiah, they were dedicated to Zerub-

babel, the builder of the second Temple; and from that time to the final destruction of the Temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist. The tradition goes on to say, that owing to the many massacres and disorders which attended that memorable event, Freemasonry fell very much into decay. Many of the Lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality. Under these circumstances, a general meeting of the Craft was held in the city of Benjamin, when it was observed that the principal reason for the decline of Masonry, was the want of a Grand Master to direct its affairs. They, therefore, deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer, that, though well stricken in years, (being upwards of ninety,) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office. He did so, and thereby completed by his learning, what the other St. John had accomplished by his zeal, and thus drew what the old records term a line-parallel. After his decease, the Christian Lodges were dedicated to him and St. John the Baptist, they both being regarded as eminent Christian Patrons of Freemasonry.

Since their time, there has been represented, in every regular and well furnished Lodge, a certain POINT WITHIN A CIRCLE, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist. Upon the top of the Circle rests the Book of Masonic Constitutions;* the Point represents an individual Brother. — the Circle, the boundary line of his duty. In going round this Circle, we necessarily touch on the two parallel lines, as well as on the Book of Constitutions; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

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*The Book of Holy Scriptures is sometimes substituted for the Book of Constitutions.

The Principal Point of Masonry is three fold, and comprises the exalted virtues of Brotherly Love, Relief, and Truth — which are the tenets of a Mason's profession. They are thus explained:

BROTHERLY-LOVE.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one family, — the high and low, rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships, and establish our connections.

TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

To this explanation of the above principles, succeeds an illustration of the four cardinal virtues, — Temperance, Fortitude, Prudence, and Justice:

TEMPERANCE

Is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * *

FORTITUDE

Is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge. * * *

PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, that the secrets of Masonry may not be unlawfully obtained. * * *

JUSTICE

Is that standard, or boundary of right, which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and, as Justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. * * *

The illustration of these virtues is accompanied with some general observations peculiar to Masons.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity.

CHARGE AT INITIATION INTO THE FIRST DEGREE.

My Brother: — Having passed through the ceremonies of your initiation, allow me to congratulate you on your admission into our ancient and honorable Fraternity. Ancient, as having

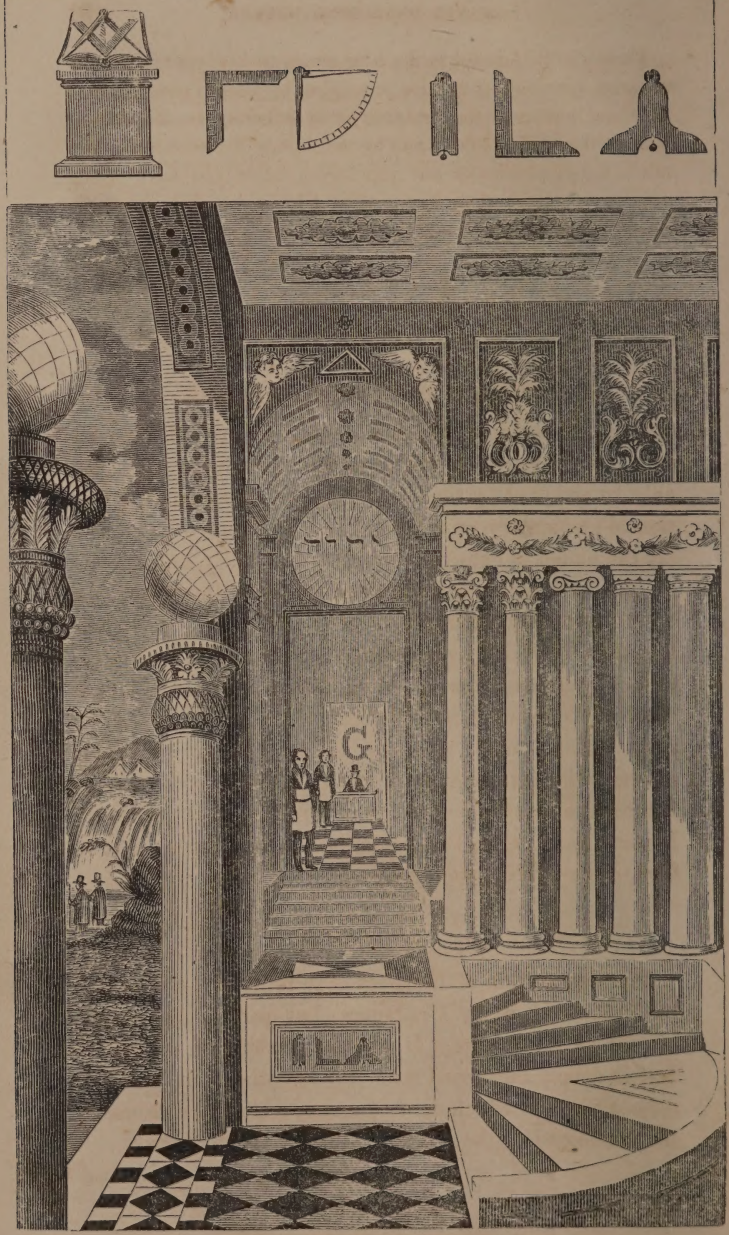
existed from time immemorial; honorable, as tending to make all men so, who are strictly obedient to its precepts. It is an Institution having for its foundation the practice of the social and moral virtues. And to so high an eminence has its credit been advanced, that, in every age and country, men preëminent for their moral and intellectual attainments, have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity, that Monarchs have, for a season, exchanged the sceptre for the trowel, to patronize our mysteries, and join in our assemblies.

As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains. In it you will learn the important duties you owe to God, your neighbor, and yourself. *To God*, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to him, in every emergency, for comfort and support. *To your neighbor*, by acting with him upon the Square: by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him as, in similar cases, you would that he should do unto you. And *to yourself*, by such a prudent and well regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blest you, as well to his glory, as to the welfare of your fellow-creatures.

As a Citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing, or countenancing, any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live, and by never losing sight of the allegiance due to your country.

As an Individual, you are charged to practise the domestic and public virtues. Let *Temperance* chasten, *Fortitude* support, *Prudence* direct you, and *Justice* be the guide of all your actions. Be especially careful to maintain, in their fullest splendor, those truly Masonic ornaments, — *Brotherly-Love*, *Relief* and *Truth*.

Plate 2.



Finally: Be faithful to the trust committed to your care, and manifest your fidelity to your principles, by a strict observance of the Constitutions of the Fraternity; by adhering to the ancient land-marks of the Order; and by refraining to recommend any one to a participation in our privileges, unless you have strong reasons to believe, that, by a similar fidelity, he will ultimately reflect honor on our ancient Institution.

CHAPTER VII.

REMARKS ON SECOND DEGREE.

Like all sciences, whether moral or physical, Freemasonry is progressive; and a perfect knowledge of it can only be acquired by time, patience, and a sedulous application to elementary principles. The first degree is admirably calculated to enforce the duties of morality, and imprint on the memory some of the noblest principles which can enrich and adorn the mind. The second degree extends the same plan, but comprehends a more diffusive system of moral science; a more enlarged view is presented to the mind of the candidate; the heart is improved, while the ideas expand under a course of training which blends interest with instruction. And all the illustrations tend to inculcate a knowledge of those three great branches of Masonic morality and true religion — the duties we owe to God, our neighbor, and ourselves.

FIRST SECTION.

The first section of this degree is initiatory, and should be familiar to every Craftsman, but particularly to the officers of the Lodge. If properly illustrated, the candidate is deeply impressed with the importance of the ceremonies through which he is passing, and of the necessity of adhering to all the established usages of the Order.

PRAYER THAT MAY BE USED IN THIS DEGREE

We supplicate the continuance of thine aid, O Merciful Lord, in behalf of ourselves, and the candidate who kneels before thee. May the work, begun in thy name, be continued to thy glory, and evermore be established in us, in obedience to thy Divine precepts. Amen.

The following passages of Scripture are appropriate to this degree:

1 CORINTHIANS: CHAPTER XIII.*

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. * * * And now abideth faith, hope, charity, these three; but the greatest of these is charity."

AMOS: CHAPTER VII: 7, 8.

"Thus he showed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more."

The PLUMB, SQUARE, and LEVEL, are implements peculiar to this degree.

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* The following hymn, from Br. THOMAS POWER's *Masonic Melodies*, is sometimes sung as a substitute for this Scripture:—

Come, Craftsmen, assembled our pleasure to share,
Who walk by the PLUMB, and who work by the SQUARE;
While travelling in love on the LEVEL of time,
Sweet hope shall light on to a far better clime.

We 'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our altar a tribute we 'll bring,
While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true!
When Order shall cease, and when temples decay,
May each, fairer columns, immortal, survey.

The PLUMB is an instrument made use of by operative Masons, to try perpendiculars: the SQUARE, to square their work; and the LEVEL, to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and ever remembering that we are travelling upon the level of time, to "that undiscovered country, from whose bourn no traveller returns."

SECOND SECTION.

THE second section of this degree is principally devoted to the explication of physical science, and the tracing of the goodness and majesty of the Creator, by minutely analyzing his works. The intellectual faculties expand, as a desire of knowledge increases. By the studies attached to this section, the mind is elevated to a communion with its Maker. What a sublime field for moral investigation and critical research do the seven liberal arts and sciences afford! The subtleties of Grammar, Rhetoric, and Logic — the wonderful combinations of Arithmetic — the universal application of Geometry — the delicacy of Music, and the sublimity of Astronomy, have each a separate charm to win the heart and point to a Creator. Circumstances of importance to the Craft, and of peculiar interest to the Mason who delights in the study of the mystic beauties of his profession, are here developed and explained. We may, however, only add, that Masonry is considered under two denominations — Operative and Speculative.

OPERATIVE MASONRY.

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure strength, and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

IN SIX DAYS

God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

The GLOBES, celestial and terrestrial, are referred to in this section, and their uses explained. It need hardly be said that they are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

THE USE OF THE GLOBES.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are valuable instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

THE FIVE ORDERS OF ARCHITECTURE are introduced in this section, and severally illustrated. A brief description of them may not, therefore, be inappropriate in this place.

OF ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column form a beautiful perfect, and complete whole.

OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons first obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five Orders are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite.

THE TUSCAN'

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature, have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this Order gives it a preference, in structures where strength and noble simplicity are chiefly required.

The Doric is the best proportioned of all the Orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence, the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate Orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There are both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; in contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed a master-piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: — Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root — it having been left there by her nurse. As the branches grew up, they compassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure. The vase of the capital he made to represent the basket; the abacas, the tile; and the volutes, the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals, of simple modillions. This pillar is generally found in buildings where strength, elegance and beauty, are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, esteemed by Masons, are no more than three — the *Doric*, *Ionic*, and *Corinthian*, which were invented by the Greeks. To these the Romans have added two — the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct, in architecture.

THE FIVE SENSES OF HUMAN NATURE.

The intelligent Mason will readily understand the application of the following illustrations of the senses of HEARING, SEEING, FEELING, SMELLING, and TASTING.

HEARING

Is that sense by which we distinguish sounds, and are capable of appreciating the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it, we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of nature's works.

FEELING

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, *Hearing*, *Seeing*, and *Feeling*, are deemed peculiarly essential to Masons.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and

vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

OF THE SEVEN LIBERAL ARTS AND SCIENCES.

The Seven Liberal Arts and Sciences are also illustrated in this section. A very brief analysis of the character of each may not, therefore, be altogether inappropriate in this place.

GRAMMAR

Is the key by which alone a door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language, and unfolds its various constituent parts, its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art; yet it is most certain, that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.

RHETORIC.

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment. It is the art of being persuasive and commanding; the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of man. The precise business of Logic is to explain the nature of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or ground-work of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things, without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered — from a *point* to a *line*, from a line to a *superfice*, and from a superfice to a *solid*.

A *point* is the beginning of all Geometrical matter.

A *line* is a continuation of the same.

A *superfice* is length and breadth without a given thickness.

A *solid* is length and breadth with a given thickness, which forms a cube, and comprehends the whole.*

OF THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the

* This definition is sometimes given as follows:—"A *point* is a figure without dimensions, or an indivisible part of space. A *line* is a point continued, and a figure of one capacity, namely, *length*. A *superfice* is a figure of two dimensions, namely, *length* and *breadth*. A *solid* is a figure of *three* dimensions, namely, *length*, *breadth*, and *thickness*."

divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

MUSIC

Is that elevated science which affects the passions by sound There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more elegant than words; it breathes to the ear the clearest intimations; it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war. This science is truly congenial to the nature of man; for, by its powerful charms, the most discordant passions may be harmonized, and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the universe.

ASTRONOMY

Is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength and beauty, of the great Creator, in the heavens. How nobly eloquent of the Deity is the celestial hemisphere! — spangled with the most magnificent heralds of his infinite glory! They speak to the whole universe; for there is neither speech so barbarous but their language is understood, nor nation so distant but their voices are heard amongst them.

> The heavens proclaim the glory of God;
> The firmament declareth the works of his hands.

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

OF THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By Geometry, we may curiously trace nature, through her various windings, to her most concealed recesses. By it, we discover the power, wisdom and goodness, of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in

their respective orbits, and demonstrate their various revolutions By it, we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, most expressive, are selected by the Fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

CHARGE AT INITIATION INTO THE SECOND DEGREE.

My Brother: — Being advanced to the second degree of Freemasonry, I congratulate you on your preferment.

Masonry is a progressive moral science, divided into different degrees; and as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression on the mind.

It is unnecessary to recapitulate the duties which, as a Fellow-Craft, you are bound to discharge. Your general good reputation affords satisfactory assurance that you will not suffer any consideration to induce you to act in any manner unworthy of the re-

spectable character you now sustain. But, on the contrary, that you will ever display the discretion, the virtue, and the dignity, which become a worthy and exemplary Mason.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offences of your Brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The impressive ceremonies of this degree are calculated to inculcate upon the mind of the novitiate the importance of the study of the liberal arts and sciences, — especially of the noble science of Geometry, which forms the basis of Freemasonry; and which, being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it demonstrates the more important truths of morality. To the study of Geometry, therefore, your attention is specially directed.

Your past regular deportment and upright conduct have merited the honor we have conferred. In your present character, it is expected that at all our assemblies you will observe the solemnities of our ceremonies, — that you will preserve the ancient usages and customs of the Fraternity sacred and inviolable, — and thus, by your example, induce others to hold them in due veneration.

Such is the nature of your engagements as a Fellow-Craft, and to a due observance of them you are bound by the strongest ties of fidelity and honor.

CHAPTER VIII.

REMARKS ON THIRD DEGREE.

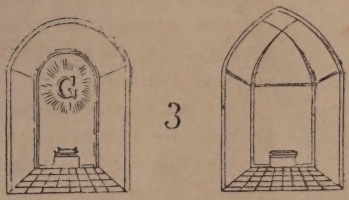
As before remarked, Freemasonry in every degree is progressive. A knowledge of it can only be attained by time, patience, and application. In the first degree, we are taught the duties we owe to God, our neighbor, and our

Section 1.

Sec 2

Section 3.

1453 Columns.
2903 Pilasters.
3 Grand Masters.
3300 Overseers.
80000 Fellow Crafts.
70000 Entered Apprentices.



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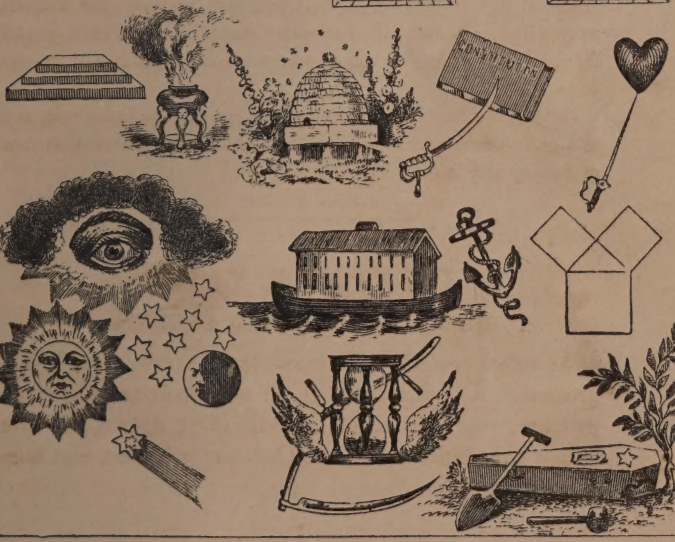

selves. In the second, we are more thoroughly inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works. But the third degree is the cement of the whole. It presents us with a series of historical facts and ceremonies, illustrating many passages in the Jewish Scriptures, and referring to the fundamental truths of our holy religion. It is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and Brotherly-Love. It is among Brethren of this degree that the ancient landmarks of the Order are preserved, and it is from them that we derive that fund of information which none but ingenious and expert Masons can supply. It may be truly said, that but few ever attain to a perfect knowl edge of it; yet it is not less true, that they who gain by merit the marks of preëminence and distinction which it confers, receive a reward which amply compensates them for their attention and assiduity.

It is also from Brethren of this degree that the rulers of the Craft are selected; because it is only from those who are capable of giving instruction that we can reasonably expect to receive it. And well would it be for our Lodges, and for the Fraternity at large, if the ancient regulation were more strictly observed, that no Brother should be permitted to be raised to this degree who had not made himself thoroughly proficient in the two preceding.

Divested of those duties and ceremonies which more immediately appertain to the degree of a Past Master, this is divided into three sections, throughout the whole of which we are taught to circumscribe our conduct within the boundary line of our duties to God and man.

FIRST SECTION.

The first section in this, as in the two preceding degrees, is initiatory; and a knowledge of it is indispensable to

every Brother who is desirous of holding office, or who would make himself useful in the ceremonial transactions of the Lodge.

The following passage of Scripture is introduced and read by the Master: —

ECCLESIASTES XII. 1—7.*

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

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* The following Hymn is occasionally introduced as a substitute for the Scripture:

Music — *Bonny Doon.*

Let us remember, in our youth,
Before the evil days draw nigh,
Our Great Creator, and his Truth,
Ere memory fail, and pleasure fly;
Or sun, or moon, or planet's light
Grow dark, or clouds return in gloom;
Ere vital spark no more incite;
When strength shall bow, and years consume.

Let us in youth remember Him,
Who formed our frame, and spirits gave,
Ere windows of the mind grow dim,
Or door of speech obstructed wave;
When voice of bird fresh terrors wake;
And music's daughters charm no more,
Or fear to rise, with trembling shake,
Along the path we travel o'er.

In youth, to God let memory cling,
Before desire shall fail, or wane,
Or e'er be loosed life's silver string,
Or bowl at fountain rent in twain;

All the implements of Masonry, indiscriminately, properly belong to Brethren of this degree, and may be illustrated in this section. The TROWEL, however, is more particularly referred to.

THE TROWEL

Is an instrument made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly-love and affection, — that cement which unites us into one sacred band, or society of friends and Brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, and best agree.

SECOND SECTION.

This section recites the historical traditions of the Order, and presents to view a picture of great moral sublimity. It exemplifies an instance of virtue and firmness seldom equalled, and never excelled.

The following prayer may be used in the ceremony of this degree, by the Master, if the occasion requires, or renders it expedient: —

Almighty and Eternal God! Great Architect and Ruler of the Universe! — at whose creative fiat all things first were made! — We, the frail creatures of thy Providence, humbly implore thee to pour down on this convocation, assembled in thy holy name, the continual dew of thy blessing. And we especially beseech thee to impart thy grace to this thy servant, who offers himself a candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that, in the hour of trial, he faint not; but pass him safely, under thy protection, through the valley of the shadow of death, that he may finally arise from the tomb of transgression, and shine as the stars for ever and ever. *Amen.*

Response. So mote it be.

For man to his long home doth go,
And mourners group around his urn;
Our dust to dust again must flow,
And spirits unto God return.

The following Prayer is used at the raising of a Brother to this degree: —

Thou, O God! knowest our down-setting and our uprising, and understandeth our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while travelling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass: turn from him, that he may rest till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up, so man lyeth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation.

So mote it be. Amen.

THIRD SECTION.

This section illustrates certain hieroglyphical emblems, and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

This magnificent structure was founded in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Josephus informs us, that, although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the daytime, that the workmen might not be obstructed in their labor. From sacred history we also learn that there was not the sound of axe, hammer, or any tool of iron, heard in the house while it was building.

It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its building, three Grand Masters; three thousand and three hundred Masters, or Overseers of the Work; eighty thousand Fellow-Crafts; and seventy thousand Entered Apprentices, or bearers of burthens. All these were classed and arranged in such manner, by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

In front of the magnificent porch were placed the two celebrated pillars — one on the left hand, and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel, of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites, and facilitated their march, and the cloud proved darkness to Pharaoh and his host, and retarded their pursuit. King Solomon, therefore, ordered these pillars to be placed at the entrance of the Temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from Divine worship.

In this section are also explained a variety of appropriate emblems, with which the skillful Brother will not fail to make himself familiarly acquainted. Among them are the following: —

THE THREE STEPS,

Usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life; viz., youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow-Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; that so, in age, as Master Masons, we

may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented, while our fellow-creatures around us are in want; especially when it is in our power to relieve them, without inconvenience to ourselves,

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the uninitiated; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE SWORD, POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the SUN, MOON, and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions. pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of the ancient philosopher, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of Priesthood, and is said to have been raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka;* signifying, in the Grecian language, *I have found it;* and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! to-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and, with health and vigor, arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring Scythe of time, and be gathered into the land where our fathers have gone before us.

CHARGE AT INITIATION INTO THE THIRD DEGREE

My Brother: — Your zeal for our Institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Freemasonry. Exemplary conduct on your part, will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

As a Master Mason, you are authorized to correct the irregularities of your less informed Brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the Fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and, by the regularity of your own conduct, endeavor to remove every aspersion against this venerable Institution. Our ancient landmarks you are carefully to preserve, and not suffer them, on any pretence, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

CHAPTER IX.

REMARKS ON THE PRESENT OR PAST MASTER'S DEGREE.

This degree is usually classed as the *fifth* in order; which arrangement carries it into a foreign organization, independent of the authority of the Grand Lodges. It is not, however, necessarily connected with any other than the symbolic degrees. It therefore more properly follows as the *fourth* in order.

It should be carefully studied and well understood by every Master of a Lodge, the duties appertaining to whose responsible station are many and various — embracing the whole range of Masonic labors, from the Apprentice to the Master — including the Opening and Closing of Lodges — the Initiating, Crafting, and raising of Masons — the forms of Installation and Consecration, in Grand as well as subordinate Lodges — the ceremonies of Laying the Corner Stones of public edifices — of forming and conducting Processions — the Constitution of new Lodges — the Dedication of Masonic Halls — the Conducting of Funeral Ceremonies and services, — with all the detail that go to make up these general duties, and which are particularly set forth in the following sections.

FIRST SECTION.

ON THE MANNER OF CONSTITUTING A LODGE.

Any number of Master Masons, not under seven, desirous of forming a new Lodge, must apply, by petition, to the Grand Lodge of the State in which they reside, as follows: —

FORM OF A PETITION FOR A NEW LODGE.

"*To the Most Worshipful Grand Lodge of the State of* ——.

The undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the Fraternity at heart,

and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—

"That for the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge in the town of ———, to be named ———. They therefore pray for letters of dispensation, or a warrant of constitution, to empower them to assemble, as a legal Lodge, to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the Order, and the regulations of the Grand Lodge. They have nominated and do recommend Brother A. B. to be the first Master; C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden, of said Lodge. If the prayer of the petition shall be granted, they promise a strict conformity to all the constitutions, laws and regulations, of the Grand Lodge."

This petition, being signed by at least seven regular Masons, and recommended by a Lodge, or Lodges, adjacent to the place where the new Lodge is to be holden, is delivered to the Grand Secretary, who lays it before the Grand Lodge.

If the petition meets the approbation of the Grand Lodge, a dispensation is ordered to be issued, which is signed by the Grand or Deputy Grand Master, and authorizes the petitioners to assemble *as a legal* Lodge, for a specified time.

When Lodges, which are at first instituted by Dispensation, have passed a proper time of probation, they make application to the Grand Lodge for a Charter of Constitution. If this be obtained, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing its Master, Wardens, and other officers.

If the Grand Master, in person, attends the ceremony, the Lodge is said to be constituted in *ample form;* if the Deputy Grand Master only, it is said to be constituted in *due form;* but if the power of performing the ceremony is vested in a subordinate Lodge, it is said to be constituted in *form.*

CEREMONY OF CONSTITUTION.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room, near to that in which the Lodge to be constituted is assembled, and open the Grand Lodge in the three degrees of Masonry.

The officers of the new Lodge are to be examined by the Deputy Grand Master; after which they return to their Lodge.

The new Lodge then sends one of its members to the Grand Master, with the following message, viz., —

"MOST WORSHIPFUL —

"The officers and Brethren of——— Lodge, who are now assembled at———, have instructed me to inform you, that the Most Worshipful Grand Lodge (or Grand Master) was pleased to grant them a letter of Dispensation, bearing date the——— day of———, in the year———, authorizing them to form and open a Lodge of Free and Accepted Masons, in the town of———; that since that period they have regularly assembled, and conducted the business of Masonry according to the best of their abilities; that their proceedings having received the approbation of the Most Worshipful Grand Lodge, they have obtained a Charter of constitution, and are desirous that their Lodge should be consecrated, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master."

He then returns to his Lodge, who prepare for the reception of the Grand Lodge. When notice is given that they are prepared, the Grand Lodge walk in procession to their hall. When the Grand Master enters, the grand honors are given by the new Lodge; the officers of which resign their seats to the Grand Officers, and take their several stations on their left.

The necessary cautions are then given, and all, excepting Masters and Past Masters of Lodges, are requested to retire, until the Master of the new Lodge is placed in the Oriental Chair. He is then bound to the faithful performance of his trust, and duly invested.

Upon due notice, the Grand Marshal reconducts the Brethren into the hall, and all take their places, except the members of the new Lodge, who form a procession on one side of the hall, to salute their Master. As they advance, the Grand Master addresses them, "*Brethren, behold your Master!*" As they pass, they make the proper salutation; and when they have all passed, he joins them, and takes his appropriate station.

A grand procession is then formed, in the following order, viz., —

Tyler, with a drawn sword;
Two Stewards, with White Rods;
Entered Apprentices;
Fellow-Crafts;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
[Mark Masters;]
Past Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges.

THE NEW LODGE.

Tyler, with a Drawn Sword;
Stewards, with White Rods;
Entered Apprentices;
Fellow-Crafts;
Master Masons;
Deacons;
Secretary and Treasurer;
Two Brethren, carrying the Lodge;*
Junior and Senior Wardens;

* Generally the flooring, or ark.

The Holy Writings, carried by the oldest Member, not in office;
The Master;
Music.

THE GRAND LODGE.

Grand Tyler, with a Drawn Sword;
Grand Stewards, with White Rods;
A Brother, carrying a Golden Vessel of Corn;*
Two Brethren, carrying Silver Vessels, one of Wine, the other of Oil;
Grand Secretaries;
Grand Treasurer;
A Burning Taper, borne by a Past Master;
A Past Master, bearing the Holy Writings;
Square and Compass, supported by two Stewards, with Rods;
Two Burning Tapers, borne by two Past Masters;
Clergy and Orator;
The Tuscan and Composite Orders;
The Doric, Ionic, and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
The Globes;
Junior and Senior Grand Wardens;
Right Worshipful Deputy Grand Master;
The Master of the Oldest Lodge, carrying the Book of Constitutions;
The M. W. GRAND MASTER;
The G. Deacons, on a line, seven feet apart, on the right and left of the Grand Master, with Black Rods;
Grand Sword Bearer, with a Drawn Sword;
Two Stewards, with White Rods.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master, and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Bible, Square and Compass, and Book of Constitu-

* Wheat.

tions, are placed upon a table, in front of the Grand Master; the *Lodge* is placed in the centre, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of corn, wine, and oil.

A piece of music is performed, and the public services commence with prayer. An oration, or sermon, upon the design and principles of the Institution, is then delivered by the Grand Chaplain, or some one appointed for that purpose, which is succeeded by a piece of music. The Grand Marshal then directs the officers and members of the new Lodge, to form in front of the Grand Master. The Deputy Grand Master addresses the Grand Master, as follows: —

"Most Worshipful —

"A number of Brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a Dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the fraternity."

Their Secretary then delivers the Dispensation and records to the Master elect, who presents them to the Grand Master.

The Grand Master examines the records, and if they are found correct, proclaims,

"The records appear to be properly entered, and are approved. Upon due deliberation, the Grand Lodge have granted the Brethren of this new Lodge a Charter, confirming them in the rights and privileges of a *regularly constituted Lodge;* which the Grand Secretary will now read."

After the Charter is read, the Grand Master then says,

"We shall now proceed, according to ancient usage, to constitute these Brethren into a regular Lodge."

Whereupon the several officers of the new Lodge deliver up their jewels and badges to *their* Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master now presents the Master elect of the new Lodge, to the Grand Master, saying,

"MOST WORSHIPFUL —·
"I present you Brother ———, whom the members of the Lodge now to be constituted, have chosen for their Master."

The Grand Master asks them if they remain satisfied with their choice. (*They bow, in token of assent.*)

The Master then presents, severally, his Wardens, and other officers, naming them and their respective offices The Grand Master asks the Brethren if they remain satisfied with each and all of them. (*They bow as before.*)

The officers and members of the new Lodge then form in the broad aisle, in front of the Grand Master; and the business of consecration commences with solemn music.

CEREMONY OF CONSECRATION.

The Grand Master, attended by the Grand Officers, and the Grand Chaplain, form themselves, in order, round the Lodge, which is then uncovered, while a piece of solemn music is performed. The first clause of the Consecration Prayer is then rehearsed, as follows, the Brethren kneeling, viz., —

"Great Architect of the Universe! Maker and Ruler of all worlds! Deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!

"We humbly invoke thee to give us, at this and at all times, *Wisdom* in all our doings, *Strength* of mind in all our difficulties, and the *Beauty* of harmony in all our communications!

"Permit us, O thou Author of Light and Life! great Source of Love and Happiness! to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory!

"*Glory be to God on high.*"

[Response by the Brethren.]

"*As it was in the beginning, is now, and ever shall be! Amen.*"

During the response, the Deputy Grand Master, and the Grand Wardens, take the vessels of corn, wine, and oil, and sprinkle the elements of Consecration upon the Lodge.

[*The Grand Chaplain then continues*:]

"Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their Brethren in all their duties. May *Brotherly-Love*, *Relief*, and *Truth*, always prevail amongst the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

"Bless all our Brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

"We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee, and in the love of each other.

"Finally; May we finish all our work here below with thine approbation, and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal!

"*Glory be to God on High!*"

[Response by the Brethren.]

"*As it was in the beginning, is now, and ever shall be!*
"*Amen! so mote it be! Amen!*"

Then succeeds solemn music, while the Lodge is covered. The Grand Chaplain then DEDICATES the Lodge, in the following terms:

"To the memory of HOLY SAINT JOHN, we dedicate this Lodge. May every brother revere his character, and imitate his virtues.

"*Glory be to God on high!*"

[Response.]

"*As it was in the beginning, is now, and ever shall be, world without end!*
"*Amen! so mote it be! Amen!*"

A piece of music is then performed, whilst the Brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breast, and bowing as they pass. They then take their places, and stand as they were.

The Grand Master then rises, and constitutes the new Lodge in the form following: —

"In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my good Brethren, into a Lodge of

Free and Accepted Masons. From henceforth I empower you to act as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you, in all your doings."

[Response by all the Brethren.]

"*So mote it be!*"

The following, or some other hymn, may then be sung: —

[By Br. St. John Phillips.]

Thou! who art God alone,
Accept before thy Throne
Our fervent prayer!
To fill with light and grace,
This House, thy dwelling-place,
And bless thy chosen race,
O, God! draw near!

As through the universe,
All Nature's works diverse
Thy praise accord;
Let Faith upon us shine,
And Charity combine,
With Hope, to make us thine,
Jehovah, Lord!

Spirit of Truth and Love!
Descending from above,
Our hearts inflame:
Till Masonry's control
Shall build in one the whole,
A temple of the soul,
To thy great name!

SECOND SECTION.

CEREMONY OF INSTALLATION.

The Grand Master* asks his Deputy, "Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and the royal art."

* In this and other similar instances, where the Grand Master is specified in acting, may be understood any Master who performs the ceremony.

The Deputy answering in the affirmative,* by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal, saying, "Most Worshipful Grand Master, I present my worthy Brother A. B., to be installed Master of this new Lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole Fraternity, wheresoever dispersed over the face of the earth, I doubt not he will discharge his duty with fidelity."

The Grand Master then addresses him: —

"BROTHER —

"Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge."

The Grand Master then reads, or orders to be read, a summary of the Ancient Charges to the Master elect, as follows, viz., —

"I. You agree to be a good man and true, and strictly to obey the moral law.

"II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

"III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme Legislature.

"IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

"V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren, when convened, in every case consistent with the constitutions of the Order.

"VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

"VII. You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

"VIII. You promise to respect genuine Brethren, and to dis-

* A private examination is understood to precede the installation of every officer.

countenance impostors, and all dissenters from the original plan of Masonry.

"IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

"X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

"XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

"XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions.

"XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

"XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

"XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge."

These are the regulations of Free and Accepted Masons.

The Grand Master then addresses the Master Elect in the following manner: "Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?" The new Master having signified his cordial submission as before, the Grand Master thus addresses him:—

"Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, you are now to be Installed Master of this new Lodge, in full confidence of your care, skill and capacity, to govern the same."

The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.

The various implements of the profession are emblemat-

ical of our conduct in life, and upon this occasion are carefully enumerated.

"The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

"The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compass* teaches us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

"The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have *eternity* in view.

"The *Line* teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

"The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

"You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve and duly transmit it to your successor in office.

"*Lastly*, you receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed."

The Jewels of the officers of the new Lodge are then returned to the Master, who delivers them, respectively, to the several officers of the Grand Lodge, according to their rank.

The subordinate officers of the new Lodge are then invested with their jewels, by the Grand Officers of corresponding rank; and are by them, severally, in turn, conducted to the Grand Master, who delivers to each of them a short charge, as follows:—

THE SENIOR WARDEN.

"Brother C. D., you are appointed* Senior Warden of this new Lodge, and are now invested with the insignia of your office.

* When the installation is not of the officers of a new Lodge, the words "have been elected" should be substituted for the words "are appointed," in all cases where the officer is chosen by ballot.

"The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

"Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust. — *Look well to the West!*"

THE JUNIOR WARDEN.

"Brother E. F., you are appointed Junior Warden of this new Lodge; and are now invested with the badge of your office.

"The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

"To you is committed the superintendence of the Craft during the hours of refreshment; it is therefore indispensably necessary, that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. — *Look well to the South!*"

THE TREASURER.

"Brother G. H., you are appointed Treasurer of this new Lodge. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office."

THE SECRETARY.

"Brother I. K., you are appointed Secretary of this new Lodge. It is your duty to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge, to receive all moneys, and pay them into the hands of the Treasurer.

"Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity; and by so doing, you will merit the esteem and applause of your Brethren."

THE SENIOR AND JUNIOR DEACONS.

"Brothers L. M. and N. O., you are appointed Deacons of this new Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. These Rods, as badges of your office, I intrust to your care, not doubting your vigilance and attention."

THE STEWARDS.

"Brothers P. Q. and R. S., you are appointed Stewards of this new Lodge. The duties of your office are, to assist in the collection of dues and subscriptions, to keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for: and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge."

THE TYLER.

"Brother T. U., you are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offence towards God and towards man."

CHARGE UPON THE INSTALLATION OF THE OFFICERS OF A LODGE.

"Worshipful Master—

"The Grand Lodge having committed to your care the superintendence and government of the Brethren who are to compose this new Lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

"The honor, reputation and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

"For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner, it is your province

to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practise *out* of the Lodge those duties which they have been taught *in* it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart is expanded by benevolence. In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

"BROTHER SENIOR AND JUNIOR WARDENS —

"You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such as that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your Brethren, and the testimony of a good conscience

"BRETHREN OF ——— LODGE —

"Such is the nature of our Constitution, that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety, and the laws of the Institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim — to please each other, and unite in the grand design of being happy, and communicating happiness.

"Finally, my Brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy

every satisfaction and delight which disinterested friendship can afford. May kindness and Brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls, may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation."

The Grand Marshal then proclaims the new Lodge, in the following manner, viz.,—

"In the name of the Most Worshipful Grand Lodge of the State of ———, I proclaim this new Lodge, by the name of ——— Lodge, duly constituted."

The Grand Chaplain then makes the concluding prayer which ends the public ceremonies.

The Grand Procession is then formed, in the same order as before, and returns to the hall.

The Grand Master, Deputy Grand Master, and Grand Wardens being seated, all but Master Masons are requested to retire; and the procession continues round the hall, which, upon passing the several Grand Officers, pays them due homage, by the usual congratulation and honors, in the different degrees. During the procession, (which passes three times round the Lodge,) the following Ode is sung, which concludes the ceremony of installation.

INSTALLATION ODE.

[Written for the Trestle-Board, by R. W. Br. Thomas Power, Esq., of Boston.]

TUNE—"*Indian Philosopher.*"*

When heaven's Great Architect Divine
Raised world on world in kind design,
Then form on earth was laid;
Fraternal thoughts conferred on man,
By love inspired the social plan,
And social hearts obeyed.

While wandering on our clouded way,
Compassion shed its kindly ray,
A guide to lead the blind;

---

* Arranged as a sacred melody, by the name of "*Redeeming Love*," and "*Ganges*."

Conducted by a holy light,
With generous love and mystic rite,
The purest joys we find.

With skill to work, and wise to guide,
No pain shall come, no thought divide,
Where hearts with heart agree;
Then let us to our altar bring
The dearest offering, while we sing,
United, true and free.

The Lodge is then closed with the usual solemnities in the different degrees, by the Grand Master and his officers.

This is the usual ceremony observed by regular Masons at the constitution of a new Lodge, which the Grand Master may abridge or extend at pleasure; but the material points are upon no account to be omitted. The same ceremony and charges attend every succeeding installation of new officers.

THIRD SECTION.

CEREMONY OBSERVED AT LAYING THE FOUNDATION STONES OF PUBLIC STRUCTURES.

This ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such other officers and members of private Lodges as can conveniently attend. The Chief Magistrate, and other civil officers of the place where the building is to be erected, generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place, approved by the Grand Master. A band of martial music is provided, and the Brethren appear in the insignia of the Order, and with white gloves and aprons. The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary. The necessary cautions are then given

from the Chair, and the Lodge is adjourned; after which, the procession sets out, in the following order:

PROCESSION AT LAYING FOUNDATION STONES.

Entered Apprentices;
Fellow-Crafts;
Two Tylers, with Drawn Swords;
Tyler of the Oldest Lodge, with a Drawn Sword;
Two Stewards, of the Oldest Lodge;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Mark Masters;
Past Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges;
Music;
Grand Tyler, with a Drawn Sword;
Grand Stewards, with White Rods;
A Brother, with a Golden Vessel, containing Corn;
Two Brethren, with Silver Vessels, one containing Wine, and the other Oil;
Principal Architect. with Square, Level and Plumb;
Grand Secretary and Treasurer;
Bible, Square and Compass, carried by a Master of a Lodge, supported by two Stewards;
Grand Chaplain;
The Five Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Chief Magistrate of the place;
Two large Lights, borne by two Masters of Lodges;
Grand Wardens;
One large Light, borne by a Master of a Lodge;
Deputy Grand Master;

Marshal.

Master of the Oldest Lodge, bearing the Book of Constitutions, on a Velvet Cushion;
Grand Deacons, with Black Rods, on a line, seven feet apart;
GRAND MASTER;
Grand Sword Bearer, with a Drawn Sword;
Two Stewards, with White Rods.

A triumphal arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch, and the Brethren repairing to their stands, the Grand Master and his officers take their places on a temporary platform, covered with a carpet. The following Hymn may then be sung:

Great Architect of earth and heaven,
By time nor space confined,
Enlarge our love to comprehend,
Our BRETHREN, all mankind.

Where'er we are, whate'er we do,
Thy presence let us own;
Thine EYE, all-seeing, marks our deeds,
To Thee all thoughts are known.

While nature's works and science's laws
We labor to reveal,
O! be our duty done to Thee,
With fervency and zeal.

With FAITH our guide, and humble HOPE,
Warm CHARITY and LOVE,
May all at last be raised to share
Thy perfect LIGHT above.

The Grand Master commands silence, and the necessary preparations are made for laying the Stone, on which is engraved the year of Masonry, the name and titles of the Grand Master, &c. &c.

The Stone is raised up, by the means of an engine erected for that purpose, and the Grand Chaplain, or orator, repeats a short prayer. The Grand Treasurer, by the Grand Master's command, places under the Stone various sorts of coin and medals of the present age. Solemn music is intro-

duced, and the Stone let down into its place. The principal architect then presents the working tools to the Grand Master, who applies the *Plumb*, *Square* and *Level*, to the Stone, in their proper positions, and pronounces it to be "WELL FORMED, TRUE AND TRUSTY."

The golden and silver vessels are next brought to the table, and delivered, the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine, and the oil, which they contain, on the Stone, saying,

"May the all bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences and comforts of life; assist in the erection and completion of the building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all, in needed supply, the CORN of *nourishment*, the WINE of *refreshment*, and the OIL *of joy*."

"*Amen! so mote it be! Amen!*"

He then strikes the Stone thrice with the mallet, and the *public* honors of Masonry are given.

The Grand Master then delivers over to the architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which, he reäscends the platform, and an Oration, suitable to the occasion, is delivered. A voluntary collection is made for the workmen, and the sum collected is placed upon the Stone by the Grand Treasurer. The ceremony concludes with the annexed Ode. After which, the procession returns to the place whence it set out, and the Lodge is closed.

CONCLUDING ODE.

[Written for the Trestle-Board, by R. W. Br. Thomas Power, Esq, of Boston.]

MUSIC—"*Turin.*"

Placed in form the corner stone,—
True and trusty, Brothers own,—
Come and bring, in thought sincere,
Hands to help, and hearts to cheer

CHORUS.

Come and bring, in thought sincere
Hands to help, and hearts to cheer.

Marked with love the Master's will —
Kindly proved the work of skill —
Beauteous forms in grace shall rise
'Neath the arch of favoring skies.

CHORUS.

Beauteous forms in grace shall rise
'Neath the arch of favoring skies.

Join we now our offering true,
While our homage we renew ;
Bear to Him whose praise we sing
Thanks that from each bosom spring.

CHORUS.

Bear to Him whose praise we sing
Thanks that from each bosom spring.

When on earth our work is o'er,
Be a dearer life in store,
Each in form, in heart upright,
Taught by Truth's unerring light.

CHORUS.

Each in form, in heart upright,
Taught by Truth's unerring light.

FOURTH SECTION.

CEREMONY OBSERVED AT THE DEDICATION OF MASONIC HALLS.

On the day appointed for the celebration of the ceremony of Dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form, in the first three Degrees of Masonry.

The Master of the Lodge to which the hall to be Dedicated belongs, being present, rises and addresses the Grand Master as follows : —

"Most Worshipful—

"The Brethren of ——— Lodge, being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall, for their convenience and accommodation. They are now desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form."

The Grand Master then directs the Grand Secretary to read the Order of Procession, which is delivered over to the Grand Marshal; and a General Charge, respecting propriety of behavior, is given by the Deputy Grand Master; or the necessary directions are given to the Brethren from the Chair.

A grand procession is then formed, in the order laid down in the first section. The whole moves forward to the hall which is to be Dedicated; and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward, whilst the Grand Master, and others in succession, pass through and enter. The music continues while the procession marches three times round the hall.

The Lodge is placed in the centre. The Grand Master having taken the chair, under a canopy, the Grand Officers take the places of the corresponding officers of the Lodge, and the Masters and Wardens of other Lodges repair to the places previously prepared for their reception. The three lights, (in a triangular form,) and the gold and silver pitchers, with the corn, wine and oil, are placed on the Lodge, at the head of which stands the pedestal, or altar, with the Bible open, and the Square and Compass laid thereon. The Constitution is placed beside it, on a crimson velvet cushion.

The following introductory may then be sung:—

INTRODUCTORY

[Written for the Trestle-Board, by R. W. Br. Thomas Power, Esq., of Boston.]

Music — "*Effingham.*"

How dear the place where Brothers true
Their holy pledge of Faith renew!

DUETT.

Let notes of love responsive rise,

CHORUS.

From East to West — to furthest skies.

While here sweet Hope its presence bears,
No fear indulged, no anxious cares,

DUETT.

Let notes of love responsive rise,

CHORUS.

From East to West — to furthest skies.

May gentle Charity here find
United friends and Brothers kind.

DUETT.

Let notes of love responsive rise,

CHORUS.

From East to West — to furthest skies.

To Him, our Master, throned in Light,
Let every voice in praise unite.

DUETT.

Let notes of love responsive rise,

CHORUS.

From East to West — to furthest skies.

After singing the ode, and an eulogy on Masonry having been given, the architect addresses the Grand Master as follows: —

"MOST WORSHIPFUL —

"Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice: and having, according to the best of my ability, accomplished the task assigned me; I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation, and that of the Most Worshipful Grand Lodge."

To which the Grand Master makes the following reply:—

"BROTHER ARCHITECT—

"The skill and fidelity displayed in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray, that this edifice may continue a lasting monument of the taste, spirit and liberality, of its founders."

The following Ode, by the R. W. Br. Power, may then be sung:—

TUNE—"*Indian Philosopher.*"

When darkness veiled the hopes of man,
Then *Light* with radiant beams began,
To cheer his clouded way;
In graceful *Form*, to soothe his woes,
Then *Beauty* to his vision rose,
In bright and gentle ray.

Immortal *Order* stood confessed,
From furthest *East* to distant *West*,
In columns just and true;
The faithful *Plumb* and *Level* there,
Uniting with the mystic *Square*,
The temple brought to view.

Descending then from Heaven Most High
Came *Charity*, with tearful eye,
To dwell with feeble man;
Hope whispered peace in brighter skies,
On which a trusting *Faith* relies,
And earth's best joys began.

Abroad was seen the boon of Heaven,
Fraternal Love was kindly given,
And touched each kindred heart;
The sons of Light with transport then,
In kindness to their fellow-men,
Unveiled the *Mystic Art*.

Let grateful pæans loudly rise,
O'er earth's domains, to azure skies,
As time shall onward move;
A Brother's joy and woe shall be
Undying bonds to mark *the free*,
To wake a Brother's love.

The Deputy Grand Master then rises and says:

"MOST WORSHIPFUL —

"The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should be now Dedicated, according to ancient form and usage."

Whereupon the Grand Master requests all to retire but such as are Master Masons. A procession is then formed in the following order, viz., —

Grand Sword Bearer;
A Past Master, with a Light;
A Past Master, with Bible, Square and Compass, on a Velvet Cushion;
Two Past Masters, each with a Light;
Grand Secretary and Treasurer, with Emblems;
Grand Junior Warden, with Pitcher of Corn;
Grand Senior Warden, with Pitcher of Wine;
Deputy Grand Master, with Pitcher of Oil;
Grand Master;
Two Stewards, with Rods.

All the other Brethren keep their places, and assist in performing the following Ode, which continues during the procession, excepting only at the intervals of Dedication.

[Written for the Trestle-Board, by R. W. Br. Thomas Power, Esq., of Boston.]

MUSIC — "*Sterling.*"

All honors to our Master pay,
Who bade our holy temple rise;
While here we journey on our way,
Our thanks shall reach to furthest skies.
(Dedication to FREEMASONRY.)

We hail our holy patron's name,
Whose bright example guides us still;
His highest honors we proclaim,
While grateful thanks our temple fill.
(Dedication to VIRTUE.)

While thus we seek, in pure desire,
Immortal bliss in realms above,
Our hearts shall kindle at the fire
Whose light is Universal Love.
(Dedication to UNIVERSAL BENEVOLENCE.)

The Lodge is uncovered, and the first procession being made round it, the Grand Master having reached the East, the Grand Junior Warden presents the pitcher of corn to the Grand Master, who, striking thrice with his mallet, pours it out upon the Lodge, at the same time pronouncing, "In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this Hall to FREEMASONRY." *The grand honors are given.*

The second procession is then made round the Lodge, and the Grand Senior Warden presents the pitcher of wine to the Grand Master, who sprinkles it upon the Lodge, at the same time saying, "In the name of holy Saint John, I do solemnly dedicate this Hall to VIRTUE." *The grand honors are twice repeated.*

The third procession is then made round the Lodge, and the Deputy Grand Master presents the pitcher of oil to the Grand Master, who, sprinkling it upon the Lodge, says, "In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE." *The grand honors are thrice repeated.*

A solemn invocation is made to heaven, by the Grand Chaplain, and an anthem sung; after which the Lodge is covered, and the Grand Master retires to his chair. An oration is then delivered by some Brother appointed for the purpose, and the ceremonies conclude with music. The Grand Lodge is again formed in procession, as at first, and returns to the room where it was opened, and is closed in ample form.

FIFTH SECTION.

THE CEREMONY OBSERVED AT FUNERALS, ACCORDING TO THE ANCIENT CUSTOM; WITH TWO SERVICES, EITHER OF WHICH MAY BE USED ON THE OCCASION.

No Mason can be interred with the formalities of the Order, unless he has been advanced to the Third Degree

of Masonry. Fellow-Crafts and Apprentices are not entitled to funeral obsequies, nor to attend the Masonic processions on such occasions.

All the Brethren who walk in procession should observe as much as possible a uniformity in their dress. Black clothes, with white gloves and aprons, are most suitable.

FORM OF SERVICE,

Drawn up by Rev. Br. ALBERT CASE, *of South Carolina, and adopted by the National Masonic Convention, at Baltimore, May*, 1843.

The Brethren having assembled, the presiding officer opens the Lodge in the Third Degree in Masonry.

After the object of the meeting has been stated, the Chaplain, or Master, will begin the service as follows: —

SERVICE IN THE LODGE-ROOM.

I. If a man die, shall he live again?

Response — The dust shall return to the earth as it was, and the spirit to God who gave it.

II. When he dieth, shall he carry anything away with him?

Response — He brought nothing into the world, and it is certain he can carry nothing out.

III. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Response. God is our God forever. He will be our guide and support through the dark valley of the shadow of death.

Our Brother has been called from labor in the terrestrial Lodge, and gone, we trust, to partake of the Divine refreshments on high.

Let us meditate on the virtues of his character: the benevolent spirit he manifested — the offerings he made upon the altar of charity, whereby the needy were supported, the distressed comforted, the widow's woes assuaged, and the lone orphan's tears dried up.

Let us see, in the holy precepts of religion and in the teachings of our Institution, those principles which influenced him to adore his Maker, and to love his fellow-man, and which taught him how to live and how to die.

And since he is gone, in obedience to Heaven's mandate, may the recollection of his honor and virtue be cherished in our hearts, and have a salutary influence in our lives.

And now, beloved Brother, farewell, farewell, till we meet thee with a lasting embrace in that Grand Lodge, where the Grand Master Supreme forever presides, forever reigns!

THE HONORS ARE THEN GIVEN, AND THE FOLLOWING PRAYER PRONOUNCED.

Almighty God — infinite in wisdom, mercy, and goodness — extend to us the riches of thy everlasting favor, make us grateful for present benefits, and crown us with immortal life and honor. And to thy name shall be glory forever. *Amen.*

The procession is then formed, and proceeds to the place of interment. While assembling around the grave, sacred music may be performed.

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a Drawn Sword;
Stewards, with White Rods;
Musicians, (if they be Masons, otherwise they follow the Tyler;)
Master Masons;
Senior and Junior Deacons;
Secretary and Treasurer;
Junior and Senior Wardens;
Past Masters;
The Holy Writings, on a Cushion covered with black cloth, carried by the oldest Member of the Lodge;
The Master;
Clergy;

The Body,

with the insignia placed thereon,

and two swords crossed;

Pall Bearers. Pall Bearers.

The officers take their position at the head of the grave, and the following service is performed by the Chaplain or Master: —

FUNERAL SERVICE AT THE GRAVE.

My Brethren —

We are now assembled around the final resting-place of these mortal remains, and are about closing the last solemn duties of

respect we owe to our departed friend and Brother. A few reflections, therefore, applicable to the solemnities of this occasion, and salutary and impressive to the living, may be, with great propriety, offered on this sacred spot — a spot where departed friendship yet lingers, and steals in melancholy yet pleasing reminiscence on the heart.

We are born to die. We follow our friends to the brink of the grave, and, standing on the shore of a vast ocean, we gaze with exquisite anxiety till the last dreadful struggle is over, and see them sink in the fathomless abyss. We feel our own feet slide from the precarious bank on which we stand, and but a few suns more, and we shall be whelmed amid death's awful waves.

The younger are crowding the next older off the stage of action, as though each were anxious to exhibit his part in the strange and ever-changeful drama of human life. Not a solitary individual reënters the world's theatre. All take their exit, and are known beneath the sun no more forever.

We are now in the solemn grave-yard, and here learn the only language of the tomb — the epitaph declaring *they once lived.*

Lettered stones and monuments are more instructive than the once living thousands whose memories they preserve from oblivion.

All, except these, is speechless as the chambers of eternal silence. No lingering spirits hover around their mouldering relics, whispering any intelligence of their present existence.

The eternal country, for which they embarked, returns us no intelligence of their safe arrival. Speechless is the gentle breeze that fans their verdant covering.

The statesman, hero, philosopher, theologian, whose eloquence or arms have shaken empires — who have united the language of earth and heaven, or plucked proud laurels from fields of war — are resting in silence. Their hearts, that once beat high with hopes of life and glory, are unaffected with the interests of earth, and susceptible of nought but the feelings that appertain to another world.

Not only these are gone, but even the youth, whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become an inanimate lump of clay. Those lips, that now echo the sentiments of inexperience, must be silent, and the heart that now palpitates and rejoices at the sound of pleasure must be stilled in the cold and cheerless mansions of the dead. Another generation will arise to occupy our places and stations in life.

The sun will rise and set, the earth revolve — strangers will tread upon our sepulchres, without knowing that we ever existed. A few surviving relatives may remember us and mourn, but these few will soon follow to the land of silence. No one here will concern himself with our past joys or sorrows, while we shall be conversant with the amazing realities of another world.

Under these feelings and impressions, we are now about to commit the body of our departed friend to the silent grave. And, under a full and solemn conviction of the nothingness of all earthly and perishable objects, we here renewedly, as Masons, pledge to each other our fraternal love; and may we so improve this dispensation of Divine Providence, and so live, that when these feeble frames shall slumber beneath the cold clods of the valley, the needy and distressed, the widow and the orphan, may point with regret to our sleeping ashes, and each exclaim, There lie the men whose compassion soothed my woes; whose maxims tranquillized my perturbed spirits, and whose bounty relieved my pressing necessity.

INVOCATIONS.

I. May we be true and faithful — live and die in love; for the memory of the just is blessed.

Response — So mote it be.

II. The Lord bless us, and keep us — the Lord make his face to shine upon us, and be gracious unto us — the Lord lift upon us the light of his countenance, and give us peace.

Response — So mote it be.

All — Glory be to God in the highest, on earth, peace, good will toward men.

PRAYER.

Almighty and most merciful Father! we adore thee as the God of time and of eternity. Of both worlds, thou art the incomprehensible and amazing Lord; ruling the destinies of all: from the highest angel in heaven, through every grade of creatures, even down to the sparrow's fall — from the grandeur of rolling worlds, down to the numbering of the hairs of our heads.

Under a government so vast and minute, we everywhere see thy ever-working hand. We see it in giving us being, and in calling us hence to be here no more.

As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify to us this dispensation of thy Providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience — that we may enjoy the Divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life, in that kingdom where faith and hope shall end, and love and joy prevail through eternal ages.

And thine, O righteous Father, shall be the glory forever. *Amen.*

BRETHREN —

We have taken a solemn and impressive survey of human life, in all its blended lights and shades, and learned that all on earth

is change. We have seen that, as the lightning writes its fiery path on the dark cloud and expires, so the race of men, walking amidst the surrounding shades of mortality, glitters a moment through the darksome gloom, then vanishes from our sight forever.

They rest in the stilly shades. There the worm shall cover us, and darkness and silence reign around our melancholy abode.

But, is this the end of man, and the expiring hope of faithful Masons? No; blessed be God! We pause not at our first or second step, but, true to our principles, we look forward for greater light. As the embers of mortal life are feebly glimmering in the socket of existence, our religion removes the dark shroud; draws aside the sable curtains of the tomb, and bids hope and joy to rouse up, sustain, and cheer the departing spirit. She points beyond the silent tomb, to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity.

She teaches us to advance boldly onward, and ask more light, till, at the Grand Master's Word, we shall be *raised* to that blissful LODGE which no time can remove. There, light unmingled with darkness shall reign, unbroken and perpetual. There, under the sunbeam smiles of immutable LOVE, and beneath the benignant bend of the ALL-SEEING EYE. *we*, as faithful Masons, cherish the fond and immortal hope, that we shall meet again; meet, to part no more.

Unto the grave we now resign the body of our departed Brother.

(*Pass round the grave and drop the evergreen, during which time the following Dirge may be sung.*)

[Written for the Trestle-Board, by R. W. Br. Thomas Power, Esq., of Boston.]

MUSIC — "*Canterbury.*"

What sounds of grief, in sadness, tell
A Brother's earthly doom —
No more in life's fair scenes to dwell —
A tenant of the tomb.

No more the friendly hand now pressed,
No gently whispered word;
He finds a long, unbroken rest,
Where rules his Heavenly Lord.

All earthly joys and sorrows o'er,
Each changing hope or fear,
He sees the light of that fair shore
Without a sigh or tear.

Then bring to him, whose holy care
That better temple forms,

O ir wish that all may gather there,
Beyond life's coming storms.

Friend of our hearts, there rest in peace. Raised by the Grand Master's Word, mayest thou share the blessing of immortal life and unfading glory.

The procession then returns to the Lodge in reversed order; when the necessary duties are performed, and the Lodge is closed.

FUNERAL SERVICE.

[By Br. William Preston.]

The Brethren being assembled at the Lodge-room, (or some other convenient place,) the presiding Master opens the Lodge, in the Third Degree, with the usual forms; and, having stated the purpose of the meeting, the service begins.

Master. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

Response. "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master. "When he dieth, he shall carry nothing away; his glory shall not descend after him."

Response. "Naked he came into the world, and naked he must return.

Master. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The grand honors are then given, and certain forms used which cannot be here explained.

The Master, then, taking the SACRED ROLL in his hand, says,

"Let us die the death of the righteous, and let our last end be like his!"

The Brethren answer,

"God is our God for ever and ever; he will be our guide even unto death."

The Master then records the name and age of the deceased upon the roll, and says,

"Almighty Father! Into thy hands we commend the soul of our loving Brother."

The Brethren answer three times (giving the grand honors each time): —

"The will of God is accomplished! So be it."

The Master then deposits the roll in the archives, and repeats the following prayer: —

"Most glorious God! Author of all good, and giver of all mercy! Pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention towards thee, the only refuge in time of need; that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and, after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. *Amen.*"

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different Lodges rank according to seniority, excepting that the Lodge of which the deceased was a member walks nearest the corpse. Each Lodge forms one division, and the following order is observed: —

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a Drawn Sword;
Stewards, with White Rods;
Musicians, (if they be Masons, otherwise they follow the Tyler;)
Master Masons;
Junior and Senior Deacons;
Secretary and Treasurer;
Junior and Senior Wardens;
Past Masters;
The Holy Writings, on a Cushion covered with Black Cloth, carried by the Oldest Member of the Lodge;
The Master;
Clergy;

The Body,

with the insignia placed thereon,

and two swords crossed;

Pall Bearers. Pall Bearers.

The Brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the church-yard, the members of the Lodge form a circle round the grave, and the clergyman and officers of the acting Lodge taking their station at the head of the grave, and the mourners at the foot, the service is resumed, and the following exhortation given: —

"Here we view a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementoes of mortality with which we daily meet, — notwithstanding death has established his empire over all the works of nature, — yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debts! Fix your eyes on the last scene, and view life, stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions done away.

"While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred.

"Let the present example excite our most serious thoughts,

and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

"Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the Divine Grace, to insure the favor of that eternal Being, whose goodness and power know no bound; that, when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country, whence no traveller returns."

The following invocations are then made by the Master:—

Master. "May we be true and faithful; and may we live and die in love!"

Answer. "So mote it be."

Master. "May we profess what is good, and always act agreeably to our profession!"

Answer. "So mote it be."

Master. "May the Lord bless us, and prosper us; and may all our good intentions be crowned with success!"

Answer. "So mote it be."

Master. "Glory be to God on high! on earth peace! good will towards men!"

Answer. "So mote it be, now, from henceforth, and forevermore."

The Brethren then move in procession round the place of interment, and severally drop a sprig of evergreen* into the grave, accompanied with the usual honors.

The Master then concludes the ceremony at the grave in the following words:—

"From time immemorial, it has been a custom among the Fraternity of Free and Accepted Masons at the request of a

* This is an emblem of our faith in the immortality of the soul, and reminds us that we have an immortal part within us, which shall survive the grave.

Brother, to accompany his corpse to the place of interment, and there to deposit his remains, with the usual formalities.

"In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we have assembled, in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection, thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

"The Great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiased justice, extend his mercy towards him and all of us, and crown our hope with everlasting bliss, in the expanded realms of a boundless eternity! This we beg, for the honor of His name, to whom be glory, now and forever. *Amen.*"

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master, with the usual ceremonies; after which the charges for regulating the conduct of the Brethren are rehearsed, and the Lodge is closed in the Third Degree.

NOTES.

If any past or present Grand Masters, or Deputy G. Masters, or Grand Wardens, should join the procession of a private Lodge, a proper attention is to be paid to them. They take place after the Master of the Lodge. Two Deacons, with black rods, are appointed by the Master to attend a Grand Warden; and when the Grand Master, or Deputy Grand Master, is present, the Book of Constitutions is borne before him, a Sword Bearer

follows him, and the Deacons, with black rods, are placed on his right and left, at an angular distance of seven feet.

Marshals are to walk, or ride, on the left of the procession.

On entering public buildings, the Bible, Square and Compass, Book of Constitutions, &c., are placed before the Grand Master. The Grand Marshals and Grand Deacons should keep near him.

CHAPTER X.

ADDRESSES AND PRAYERS FOR OCCASIONAL USE

ADDRESSES.

ADDRESS TO A GRAND MASTER AT HIS INSTALLATION.

I am desired, Most Worshipful, to install you into your high office, as Grand Master of Masons.

Give me leave to invest you with this BADGE of your office. This will silently admonish you always to do justice to the cause of Masonry; to consult, as the exalted rank you now hold demands of you, its real interests. It will instruct you to infuse into the many Lodges, of which you are now the head, the true spirit of our Order. It will direct you to make wise regulations for the good government of the Fraternity; to give due commendation to the worthy members of it; and to rebuke those who act contrary to its laws.

I next deliver to you the EMBLEM OF THAT POWER with which you are now invested. Always make use of it for the good of our benevolent Institution.

To you are committed, also, those SACRED WRITINGS in which are to be found the sublime parts of our ancient mystery. In them are, likewise, most strongly inculcated the social and moral duties, without which no man can be a Mason. You will direct your Lodges to read, study, and obey them.

Receive *these* TOOLS *of* OPERATIVE MASONRY, which are to each of us the most expressive symbols. These will assist you, Most Worshipful, to reduce all matter into proper form; to bring to due subjection irregular passions, and to circumscribe them by harmony, order, and duty.

And lastly, I present to you the Book of Constitutions, in which are contained the *rules* and *orders* made for the good government of the Society; and the *Charges*, which show its nature, its wisdom, and its utility. With this book, Most Worshipful, you will direct your Lodges to make themselves well acquainted — a work, in all its parts, worthy the attention of men the most enlightened and judicious.

You are now, Most Worshipful, at the head of an Order which is calculated to unite men by true friendship, to extend benevolence, and to promote virtue. And, give me leave to say, that the honor with which you are invested is not unworthy of a man of the highest rank, or most distinguished abilities. Permit me, also, to remind you, that your faithful attention to the duties of your office, and acceptable discharge of them, will render you of great benefit to one of the most liberal Institutions upon earth.

May you do honor to your exalted station, and long enjoy the highest respect and best wishes of all the Fraternity.

ADDRESS AT INITIATION OF A SOLDIER.

Our institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. It unites all mankind. It, in every nation, opens an asylum to virtue in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices, and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has even taught the pride of victory to give way to the dictates of an honorable connection.

Should your country demand your services in foreign wars, and should captivity be your portion, may you find affectionate Brethren where others would only find enemies.

In whatever nation you travel, when you meet a Mason, you will find a Brother and a friend, who will do all in his power to serve you; and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with ready cheerfulness

PRAYERS.

PRAYER AT INITIATION.

Thou Supreme! Author of peace and lover of concord—bless us in the exercise of those kind and social affections thou hast given us. May we cherish and display them as our honor and our joy. May this our friend, who is now to become our Brother, devote his life to thy service, and consider aright the true principles of his engagements. May he be endowed with Wisdom, to direct him in all his ways; Strength, to support him in all his difficulties; and Beauty, to adorn his moral conduct. And may we jointly and individually walk within compass, and square our actions by the dictates of conscience and virtue, and the example of the wise and good. Amen.

ANOTHER.

Grand Architect! Behold us aspiring towards thee. Thy works fill us with rapture. Heaven's gates stand open to welcome thy sons to glory!

Behold our friend, and soon to be our Brother, entering upon the threshold, which is before this apartment in thy works. May love burst the silence around him, and salute him welcome at the first step. May joy triumph in his heart, and friendship guide him, as he ascends. May his countenance be cheered by the light, and confidence increase, as he passes on. May he behold the emblems of his labor, and his heart reply in ready obedience. May the cheerfulness inspired by the dawning light attend him through the day: And when a long day is complete, may he find his lot with the faithful, in the immortal glory of the Temple, which is pure with the light of God, and eternal in the Heavens!

ANOTHER.

O thou, whose Temple we are! On the mountain of thy truth, let our sublime edifice display its glory. Let the eye of the Master meet the Son of Light, as he enters. Let the greater lights, by the help of the less, illaminate the whole scene of his duty, and of his pleasure. Behold us with thy brightness, at

this hour, leading a young son into thy Temple. Like the Temple, let him be beauteous without, and all glorious within. Let his soul be capacious as thy truth, and his affections pure as the serene heavens, when the silent Moon gives her light. Let him obey as the Sun, who labors until perfect day, with increasing strength; and let all the purposes of his heart be as the Stars which tell of worlds unknown, and are notices of boundless benevolence. Let him move, like the heavenly orbs, in harmony; and should he stretch across the Universe, may he disturb no soul in his course. Within this Temple may he be sacred as the altar, sweet as the incense, and pure as the most holy place. Among thy ministering servants, may he be ready as an angel of GOD, and faithful as a beloved Son. And when his service is finished, may his memory be celebrated by love on the durable monuments of eternity; and his reward, in the silent, solemn joy of heaven, be sure from the hand of GOD, the Grand Master of us all.

PRAYER AT OPENING GRAND LODGE.

[From the Archives of the Grand Lodge of Massachusetts.]

O most glorious and eternal God, the infinitely wise Architect of the Universe! we, thy servants, assembled in solemn Grand Lodge, would extol thy power and wisdom.

Thou saidst, Let there be light, and there was light. The heavens opened and declared thy glory: and the firmament spangled with thy handiwork. The sun, who rules the day, gave light to the moon, who rules the night, surrounded with the stars. So that there is one glory of the sun, another glory of the moon, and one star differs from another star in glory; and all, by most wondrous signs and tokens, without voice, sound, or language, solemnly proclaim thy Divine mysteries.

We adore thee for our creation; for the breath of life; for the light of reason and conscience, and for all the noble and useful faculties of our souls, which give us so exalted a rank in the order of being. Enable us to live answerably to our exalted privileges and happy destination.

We beseech thee to give us, thy servants, at this, and at all times, wisdom in all our doings, strength of mind in our diffi-

culties, and the beauty of harmony in all our communications with one another.

Grant, that thy servant, who has been solemnly invested with authority and rule over these Lodges, may be endued with knowledge and wisdom; and may we, and all our Brethren under his jurisdiction, understand, learn, and keep, all the statutes and commandments of the LORD, pure and undefiled. May brotherly love and charity always abound among us. And when we have finished our work here below, let our transition be from this earthly tabernacle to the heavenly temple above; there, among thy jewels, may we appear in thy glory for ever and ever.

Bless and prosper, we pray thee, every branch and member of this Fraternity, throughout the habitable earth. May thy kingdom of peace, love, and harmony come. May thy will be done on earth, as it is in heaven, and the whole world be filled with thy glory. Amen.

PRAYER AT CONSTITUTING A LODGE.

[By Rev. Br. Dr. John Watkins.]

Great, Adorable and Supreme Being! We praise thee for all thy mercies, and especially for giving us desires to enjoy, and powers of enjoying, the delights of society. The affections which thou hast implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which thy benign wisdom hath bestowed upon us: help us duly to improve all our powers to the promotion of thy glory in the world, and the good of our fellow-creatures.

May we be active under thy Divine light, and dwell in thy truth.

Extend thy favor to us who are now entering into a Fraternal compact under peculiar obligations. Enable us to be faithful to thee, faithful in our callings in life, faithful Masons in all the duties of the Craft, and faithful to each other, as members of this society. Take us under the shadow of thy protection; and to thy service and glory may we consecrate our hearts. May we always put *faith* in thee, have *hope* in salvation, and be in *charity* with all mankind! Amen.

The following Prayers have been prepared expressly for the present edition of the Trestle-Board:

PRAYER AT OPENING A LODGE.

O Lord, our Heavenly Father, the High and Mighty Ruler of the Universe, who dost from thy throne behold all the dwellers upon earth, direct us, we beseech thee, in all our doings, with thy most gracious favor, and further us with thy continued help, that in all our works, begun, continued, and ended in thee, we may glorify thy Holy Name;—and as thou hast taught us, in thy Holy Word, that all our doings, without Charity, are nothing worth, send thy Holy Spirit, and pour into our hearts that most excellent gift of Charity, the very bond of peace, and of all virtues, without which, whosoever liveth is counted dead before thee.

These things, and whatever else thou seest we need, we humbly ask, for thy Son's sake. Amen.

PRAYER AT INITIATION.

Almighty and Everlasting God, in whom alone is our trust, and who, in thy Holy Word, hast brought life and immortality to light, defend this, thy servant, with thy heavenly grace, that he may continue thine forever. Strengthen him with the spirit of wisdom and understanding; endue him with a fear of thy Holy Name; increase in him, more and more, the spirit of Charity, and the love of the Truth.

Let thy Fatherly hand ever be over him; let thy Spirit ever be with him; and so lead him, in the knowledge and the obedience of thy Holy Word, that, having finished his course below, he may at last pass peacefully and joyfully to mansions of rest, in thy Temple above, that house not made with hands, eternal in the Heavens. Amen.

PRAYER AT CLOSING.

O God, our Creator, Preserver, and Benefactor, unto whom all hearts are open, all desires known, and from whom no secrets are hid, we heartily thank thee for the fraternal communion which we have this evening enjoyed.

Pardon all that thy Holy Eye hath seen amiss in us.

Bless our humble labors to the promotion of truth and love, unity and peace. Smile upon our Institution, and make it the instrument of great good.

Dismiss us with thy blessing. Go with us when we separate. Guide us evermore by thy good Providence; and finally reunite us, at thy right hand, in that world of light and life, where thou forever reignest. Amen.

CHAPTER XI.

FORMS TO BE USED FOR VARIOUS MASONIC PURPOSES.

FORM OF PETITION FOR DISPENSATION FOR A NEW LODGE.

To the Most Worshipful Grand Master of the Grand Lodge of Ancient Free and Accepted Masons, of the State of ———.

We, the undersigned, being Master Masons of good standing, and having the prosperity of the Craft at heart, are anxious to exert our best endeavors to promote and diffuse the genuine principles of Freemasonry; and for the convenience of our respective dwellings, and other good reasons, we are desirous of forming a new Lodge, to be named ———. We, therefore, with the approbation of the District Deputy Grand Master, and the Lodge nearest our residence, respectfully pray for a Dispensation, empowering us to meet as a regular Lodge, at ———, on the ——— of every month, and there to discharge the duties of Ancient York Masonry, in a constitutional manner, according to the forms of the Order and the laws of the Grand Lodge. And we have nominated and do recommend Brother A. B., to be the first Master, Brother C. D., to be the first Senior Warden, and Brother E. F., to be the first Junior Warden, of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master, and the laws and regulations of the Grand Lodge.

FORM OF A DISPENSATION FOR A NEW LODGE.

To all whom it may concern:

Greeting.

WHEREAS, a Petition has been presented to me, by sundry Brethren, to wit: Brothers A., B., and C., residing in the town of ———, and State of ———, praying to be congregated into a regular Lodge, and promising to render obedience to the ancient usages and landmarks of the Fraternity, and the laws of the Grand Lodge: And whereas, said Petitioners have been recommended to me as MASTER MASONS, in good standing, by the Master, Wardens, and other members of ——— Lodge, under our jurisdiction:

Therefore, I, —— ——, Grand Master of the M. W. Grand Lodge of the State of ———, reposing full confidence in the recommendation aforesaid, and in the Masonic integrity and ability of the petitioners, do, by virtue of the authority in me vested, hereby grant this DISPENSATION, empowering and authorizing our trusty and well-beloved Brethren aforesaid to form and open a LODGE, after the manner of *Ancient Free and Accepted Masons*, and therein to admit and make FREEMASONS, *according to the ancient custom, and not otherwise.*

This Dispensation is to continue in full force for the term of ———, [or until the next annual communication of our Grand Lodge aforesaid,] unless sooner revoked by me. And I do hereby appoint Br. A. B., to be the first Master, Br. C. D., to be the first Senior Warden, and Br. E. F., to be the first Junior Warden, of the said new LODGE. And it shall be their duty, and they are hereby required, to return this DISPENSATION, with a correct transcript of all PROCEEDINGS had under the authority of the same, together with an attested copy of their By-Laws, to our Grand Lodge aforesaid, at the expiration of the time herein specified, — for examination, and for such further action in the premises as shall then be deemed wise and proper.

Given under our hand, and the seal of our Grand Lodge aforesaid, at ———, this — day of ——, A. L. 58—, A. D. 18—.

———— ————, *Grand Master.*

Attest,

———— ————, *Grand Secretary.*

FORM OF A CHARTER, OR WARRANT, FOR A NEW LODGE.

To all the Fraternity to whom these Presents shall come:

The GRAND LODGE *of the Most Ancient and Honorable Society of Free and Accepted* MASONS *for the —— of ——, sends Greeting:*

——, G. M.
——, D. G. M.

WHEREAS, a petition has been presented to us by [*here insert the names of the petitioners*] all Ancient Free and Accepted Masons, praying that they, with such others as shall hereafter join them, may be erected and constituted into a regular Lodge of Free and Accepted Masons — which Petition appearing to us as tending to the advancement of Masonry and the good cause of the Craft;

KNOW YE, therefore, That we, the Grand Lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our beloved Brethren above named, have constituted and appointed, and by these Presents do constitute and appoint them, the said A., B., I., F. &c., a regular Lodge of Free and Accepted Masons, under the Title and Designation of —— Lodge, No. ——, hereby giving and granting unto them and their successors, full power and authority to convene as Masons, within the Town of ——, in the County of ——, and State of ——, aforesaid, — to receive and enter Apprentices, pass Fellow-Crafts, and raise Master Masons, upon the payment of such moderate compensations for the same as may be determined by the said Lodge; also to make choice of a Master, Wardens, and other Office Bearers, annually, or oftener, as they shall see cause; to receive and collect funds for the relief of poor and distressed Brethren, their Widows or Children, and in general to transact all matters relating to Masonry which may to them appear to be for the good of the Craft, according to the ancient usages and customs of Masons.

And we do hereby require the said constituted Brethren to attend the Grand Lodge at its regular Communications, and other Meetings, by their Master and Wardens, or by Proxies regularly appointed; also to keep a fair and regular Record of all their proceedings, and to lay them before the Grand Lodge when required.

And we do enjoin upon our Brethren of the said Lodge, that they be punctual in the payment of such sums as may be assessed for the support of the Grand Lodge — that they behave themselves respectfully and obediently to their superiors in office, and in all other respects conduct themselves as good Masons.

And we do hereby declare the precedence of the said Lodge, in the Grand Lodge and elsewhere, to commence from ———.

In Testimony whereof, We, the Grand Master and Grand Wardens, by virtue of the power and authority to us committed, have hereunto set our hands, and caused the seal of the Grand Lodge to be affixed, at ———, this ——— day of ———, Anno Domini ——, and of Masonry ——.

I. T., *Senior Grand Warden.*
I. L., *Junior Grand Warden.*

By Order of the Grand Lodge,
Attest, D. O., *Grand Secretary.*

FORM OF COMMISSION FOR DISTRICT DEPUTY GRAND MASTERS.

SEAL.

By virtue of the authority in me vested, I do, by these Presents, appoint the Right Worshipful —— ———, of ——, to be the District Deputy Grand Master for the —— Masonic District in ———, *G. M.* this Commonwealth, which District includes the several Lodges here mentioned, viz.: —

And he is hereby authorized, during the present year, ending the ——— day of ——— next, (unless this Commission should be sooner revoked by me,) to exercise all the duties, powers and privileges thereof, agreeably to the Laws of the Grand Lodge aforesaid, and the ancient usages of Freemasons.

And it is hereby enjoined on him to watch over the interests of the Lodges aforesaid with all due vigilance, as the true and faithful representative of the Grand Master.

In testimony whereof, I have hereunto set my name, and caused the seal of the Grand Lodge aforesaid to be affixed, this ——— day of ———, Anno Domini one thousand eight hundred and —— and of Masonry five thousand eight hundred and ——.

Attest, —— ———, *Grand Secretary.*

FORM OF COMMISSION FOR RE-APPOINTMENT.

From the East of the Grand Lodge of ———.

This —— day of ——, A. L. five thousand eight hundred and ——.

To all the Fraternity of Free and Accepted Masons whom it may concern:

SEAL. I do re-appoint for the present year of our Masonic Jurisdiction, (ending the —— day of —— next,) our Right Worshipful Brother ——— ———, *G. M.* ———, District Deputy Grand Master, for the —— Masonic District in this State, which District contains the following Lodges, viz.: —

And hereby empower him to exercise all the duties, powers and privileges, of said office of District Deputy Grand Master, agreeable to the Regulations of the GRAND LODGE, and for the benefit of the LODGES before mentioned, as particularly expressed in the Commission given to him at his first appointment.

Attest, ——— ———, *Grand Secretary.*

FORM OF A POWER FOR CONSTITUTING A LODGE.

From the East of the Most Worshipful Grand Lodge of ——.

TO ALL WHOM IT MAY CONCERN:

But more especially to Brothers A. B., Worshipful Master elect; C. D., Senior Warden elect; and E. F., Junior Warden elect, and the rest of the Brethren, who have been empowered by warrant of Constitution, regularly issued under the authority of our Grand Lodge aforesaid, to assemble as a regular Lodge, in the town of ———:

KNOW YE, That, reposing special trust and confidence in the talents and Masonic intelligence of our Worshipful Brother, —— ——, we have thought proper, ourselves being unable to attend, to constitute and appoint our said Worshipful Brother —— ——, to constitute "IN FORM" the Brethren aforesaid, into a regular Lodge, to be known and distinguished by the name of —— Lodge, No. —, and to install their officers elect, agreeably to ancient form and customs of the Craft; and for so doing this shall be his warrant.

Given under our hand, and the seal of the Grand Lodge of ——, of Ancient Free and Accepted Masons, at ——, this — day of ——, A. D. ——, A. L. ——. —— ———, *G. Master.*

—— ———, *G. Secretary.*

FORM OF PROXY FOR REPRESENTATIVE IN GRAND LODGE.

To the Most Worshipful Grand Lodge of ———.

BE IT KNOWN,

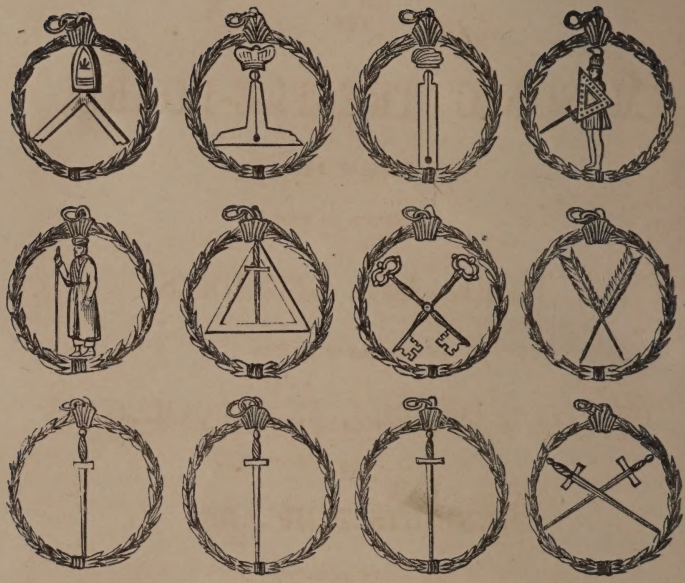
That Brother —— ———, of ——, having been chosen by the members of —— Lodge, in ———, to represent said Lodge in Grand Lodge the ensuing year: I do, by these presents, in their behalf, constitute and appoint him their representative; for them to appear, and upon all subjects relating to the Craft in general, and to said Lodge in particular, to act and decide as fully as though we were personally present.

—— ——
Master of
——*Lodge.*

Confirming the acts of our beloved Brother, in his capacity aforesaid, We pray that he may enjoy all the privileges and protection to which we are entitled.

In witness whereof, I have hereunto subscribed my name, and caused the seal of our Lodge to be affixed, this — day of ——, A L. 58—.

Attest, —— ———, *Secretary.*



F. E. WORCESTER.

THE

MASONIC TRESTLE-BOARD,

PART II.

ADAPTED TO THE

WORK AND LECTURES

AS PRACTISED IN THE

CHAPTERS, COUNCILS, AND ENCAMPMENTS

OF

KNIGHTS TEMPLARS,

IN THE

UNITED STATES OF AMERICA.

BY CHARLES W. MOORE,
EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

STEREOTYPE EDITION.

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PREFACE.

THIS work has been prepared as a SECOND PART to the TRESTLE-BOARD, (originally designed for Lodges only,) at the urgent solicitation of Masonic bodies and influential Brethren in various parts of the country, who were desirous of having, in one convenient volume, a full, complete, and perfect MANUAL for LODGES, CHAPTERS, COUNCILS, and ENCAMPMENTS.

It contains all the ILLUSTRATIONS, SCRIPTURES, CHARGES, and FORMS OF CEREMONIES, required in the practical workings (whether esoteric or exoteric) of the various bodies for which it is designed.

Ceremonies of Installation for Councils of Royal and Select Masters, — heretofore a *desideratum*, — and new Installation Services for Encampments, are given. To the whole have been added such original HISTORICAL ILLUSTRATIONS as were thought to be useful, or necessary to a correct and intelligible elucidation of the RITUALS.

That part of the work which is designed for the use of the Chapters has been carefully arranged and adapted to the system of Work and Lectures, as revised and adopted by the General Grand Chapter of the United States, at its triennial session in September last; and has received the sanction and recommendation of the General Grand High Priest, and other present and past officers of that body.

The Encampment Illustrations, in their arrangement and adaptation, are in strict conformity with the Ritual, as exemplified before the General Grand Encampment, at its late triennial session. We are not aware that this portion of the work needs further revision. The arrangement and historical elucidations will particularly commend themselves to Brethren of the knightly Orders.

The style of the JEWELS for Chapters and Encampments, as represented in the accompanying Plate, is that which has recently been approved and adopted by the General Grand Chapter and Encampment of the United States.

In the confident belief that the TRESTLE-BOARD is now as perfect in its arrangement as the purposes for which it is intended require, and that it will be found to possess superior claims over any other MANUAL of the kind extant, the entire work has been STEREOTYPED, and is now respectfully submitted to the Fraternity in the United States.

BOSTON, MASS., *Oct.* 1850.

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THE

TRESTLE-BOARD.

PART II.

FOR THE USE OF

CHAPTERS, COUNCILS AND ENCAMPMENTS.

CHAPTER I.

THE DEGREE OF MARK-MASTER.

PRELIMINARY REMARKS.

This is a beautiful Degree; and, in competent hands, is capable of being illustrated in a manner to render it one of the most instructive and interesting in Masonry.

If tradition, sanctioned by its own internal evidence, may be taken as authority on the subject, the Degree had its origin at the building of the first Temple at Jerusalem, and was originally connected with — if it did not form a part of — the Degree of Fellow-Craft. A Mark Lodge, say our traditions, primarily consisted of the Overseers of the Craftsmen employed at the building of King Solomon's Temple. When a Craftsman had made the requisite proficiency to entitle him to advancement to the rank of an Overseer, he became a Mark-Man, Mark-Master, or the Master of a Mark; and it was thereafter made his duty to see that the proper Mark was placed upon the work executed by those under his immediate supervision, that it might be known and distinguished when promiscuously carried up for inspection. Hence the phrase Mark-Master; hence, also, the name of the Degree.

This was the practical use of the Mark. It continued to be so used by the architects and builders of Europe, as late as the sixteenth century; and the discovery of Marks in cathedrals and other public edifices, erected in the middle ages, is at this time regarded as one of the most interesting results of archæo-'ogical investigation.

The ancients had a custom so strikingly analogous to the character we Masonically attach to the Mark, that a brief reference to it may not be out of place here.

Among the Greeks and Romans (and they may have borrowed the suggestion) it was the custom, when any two individuals were desirous of rendering sacred, or of perpetuating to their posterity, the refined and endearing friendship subsisting between them, to select a small piece of bone, ivory, or stone, and, having wrought it into some beautiful and convenient form, engrave upon it either the initials of their respective names, or some fanciful and appropriate device, or word. They then cut it into two parts, each giving to the other the part containing his own initial letters, or the corresponding half of the device: and this was ever after kept as a *pledge* and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be formed between two friends. Including the sign and word of an unchangeable friendship, it was the means of identifying the cherished object of the heart's affections, even after many years of separation, and of securing a welcome to the privileges, and a share in the endearments of love and hospitality. Numerous instances might be cited to illustrate the powerful influence of this fraternal compact, in controlling the actions and assuaging the passions of the parties to it. The meeting on the field of battle between Diomed and Glaucus, two of the warriors of the Iliad — their mutual recognition of the symbol, (or tessera,) of the hereditary hospitality of their *ancestors*, and their immediate and mutual suspension of the fight in consequence, is a beautiful illustration of its influence and sacredness. The Mark of the Mark-Master Mason is this symbol of fraternal friendship and hospitality; and it was a beautiful thought of the *three* illustrious friends, who had already united themselves in a solemn league of immutable fidelity and Brotherhood, to select a device, common to them all, for a general Mark, — a *sacred pledge*, designed to bind them and their successors together forever, in one indissoluble tie of fraternal love and affection.

To return to the Degree. In the erection of the Temple, the sagacious and far-reaching mind of King Solomon readily suggested to him the necessity of adopting some uniform system of government, for the preservation of order and regularity

among the vast number of workmen employed. This necessity will the more clearly appear, when we reflect, that the number of men engaged on the work, exclusive of the three Grand Masters, and the seventy thousand bearers of burden, amounted to eighty-three thousand three hundred; or a grand total of one hundred and fifty-three thousand three hundred and three, viz:

1. 3 *Grand Masters.*

2. 3,300 *Overseers*, who were selected with special reference to their mechanical and geometrical skill and acquirements.

3. 80,000 Fellow-Crafts, who, according to the old Masonic writers, were divided into Companies, or Lodges, of about twenty-five. An Overseer presided at the head of each of these divisions; and he was held responsible to the Masters for the manner in which the work done by those under his charge was executed. It was likewise his duty to see that his men were properly furnished with provisions and clothing, and that they were regularly paid.*

The system of government thus instituted by Solomon, and partially developed in the Degree under consideration, was not only beautiful in detail, but perfect in operation. It enabled that wise king, under the special guidance and direction of a supreme and over-ruling Wisdom, to begin and complete the great and holy work committed to his hands, in the incredibly short space of about seven years; while the building of his own palace, constructed by the same workmen, consumed twenty-one years.

"This Degree of Masonry," says the late Brother Webb,

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* Calcott classifies the workmen, including natives and foreigners, as follows:—

1. *Harodim*, Princes, Rulers, or Masters,	300
2. *Menatzchim*, Overseers and Comforters of the people,	3,300
3. *Ghiblim*, Stone Squarers, Polishers and Sculptors; and *Ish Ghotzeb*, men of Hewing; and *Benai*, Setters, Layers, or Builders, being able and ingenious Fellow-Crafts,	80,000
4. The levy out of Israel, appointed to work in Lebanon, one month in three, under the direction of Adoniram, as Junior Grand Warden,	30 000
5. The *Ish Sabbal*, or men of burthen, who were the remains of the old Canaanites, and are not numbered among Masons,	70,000

This calculation gives a much larger number of Workmen than is embraced in the usual Masonic enumeration; which does not commonly include the 300 Masters, nor the 30,000 under Adoniram.

" was not less useful in its original institution, nor has it proved less beneficial to mankind, than those which precede it.

" By the influence of this Degree, each operative Mason, at the erection of the Temple of Solomon, was known and distinguished by the Senior Grand Warden.

" By its effects, the disorder and confusion that might otherwise have attended so immense an undertaking, were completely prevented; and not only the Craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety and the utmost facility. If defects were found in the work, by the help of this Degree the Overseers were enabled, without difficulty, to ascertain who was the faulty workman; so that its deficiencies might be remedied, without injuring the credit, or diminishing the reward, of the industrious and faithful of the Craft."

FIRST SECTION.

This section is explanatory of the manner of opening the Lodge. It also teaches the stations and duties of the Officers, and the preparation and introduction of candidates; and closes with a striking and impressive display of one of the principal characteristics of the Degree.

OFFICERS AND STATIONS.

A Mark Lodge, when fully organized for work, consists of the members of the Chapter to which it is attached, and the following officers, viz: 1. R. W. Master, in the East. 2. W. Senior Warden, in the West. 3. W. Junior Warden, in the South. 4. Treasurer, on the right, and 5. Secretary, on the left, near the chair. 6. Marshal, on the left, in front of the Secretary. 7. Senior Deacon, on the right, in front of the Treasurer. 8. Junior Deacon, at the right of the Senior Warden. 9 Master Overseer, at the E. G. 10. Senior Overseer, at the W. G. 11. Junior Overseer, at the S. G. 12. Senior Steward, on the right, and, 13. Junior Steward, on the left of the Junior Warden. 14. Chaplain, in the E., on the left of the Master.*

* The officers of Chapters take rank in Mark Lodges as follows: —

CHARGE AT OPENING.

"Wherefore, Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the Scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men; love the Brotherhood; fear God."

THE SECOND SECTION

Illustrates the foundation and history of the Degree, and impresses upon the mind of the candidate, in a striking manner, the importance of a strict observance of his obligation to be ever ready to stretch forth his hand for the relief of indigent and worthy Brethren.

The following passages of Scripture are referred to in the course of the ceremonies: —

Acts iv. 11.

This is the stone which was set at nought of you builders, which is become the head of the corner.

The High Priest, as Master; King, as Senior Warden; Scribe, as Junior Warden; Captain of the Host, as Marshal; Principal Sojourner, as Senior Deacon; Royal Arch Captain, as Junior Deacon; Master of 3d Veil, as Master Overseer; Master of 2d Veil, as Senior Overseer; Master of 1st Veil, as Junior Overseer. The Treasurer, Secretary, Chaplain and Stewards, as officers of corresponding rank

PSALM CXVIII. 22.

The stone which the builders refused is become the head stone of the corner.

MATTHEW XXI. 42.

Did ye never read in the Scriptures, The stone which the builders rejected is become the head of the corner.

MARK XII. 10.

And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner.

LUKE XX. 17.

What is this, then, that is written, The stone which the builders rejected is become the head of the corner.

REVELATIONS III. 13.

He that hath *an ear* to hear, let him hear.

REVELATIONS II. 17.

To him that overcometh will I give to eat of the hidden manna; and I will give him a *white stone*, and in the stone a *new name* written, which no man knoweth, saving he that receiveth it.

2 CHRONICLES II. 16.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats, by sea to Joppa, and thou shalt carry it up to Jerusalem.

EZEKIEL XLIV. 1, 2, 3, 5.

Then he brought me back by the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.*

* This passage of Scripture may be appropriately read at the commencement of the second section.

THE WORKING TOOLS OF A MARK-MASTER ARE THE CHISEL AND MALLET.

THE CHISEL

Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

THE MALLET

Morally teaches to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the Mallet is to the workmen, enlightened reason is to the passions: it curbs ambition, depresses envy, moderates anger, and encourages good dispositions; whence arises, among good Masons, that comely order,

> "Which nothing earthly gives, or can destroy;
> The soul's calm sunshine, and the heart-felt joy."

CHARGE TO THE CANDIDATE ON THE MARK-MASTER'S DEGREE.

"BROTHER:

"I congratulate you on having been thought worthy of being advanced to this honorable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

"In the honorable character of Mark-Master Mason, it is your duty to endeavor to let your conduct in the Lodge and among your Brethren be such as may stand the test of the Grand Overseer's square; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

"While such is your conduct, should misfortune assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence that among Mark-Master Masons you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all

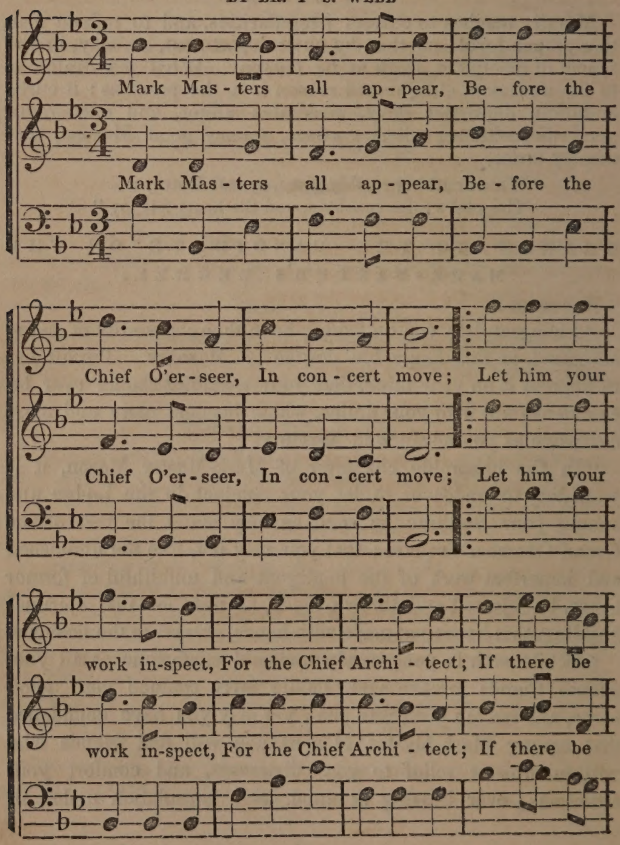
the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown) *became the chief stone of the corner.*"

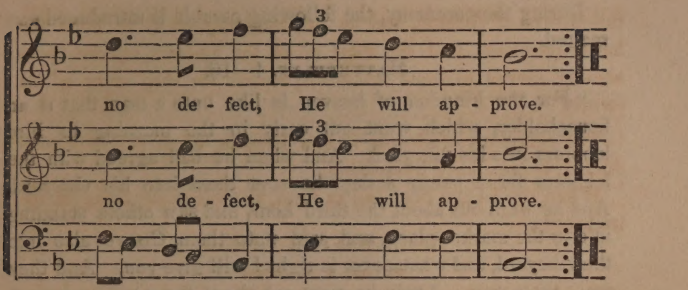
The ceremony of closing in this Degree, when properly conducted, is peculiarly interesting.

When the Lodge is closed in form, the following Song is introduced: —

MARK-MASTER'S SONG.

BY BR. T S. WEBB


Mark Mas - ters all ap - pear, Be - fore the
Mark Mas - ters all ap - pear, Be - fore the
Chief O'er - seer, In con - cert move; Let him your
Chief O'er - seer, In con - cert move; Let him your
work in-spect, For the Chief Archi - tect; If there be
work in-spect, For the Chief Archi - tect; If there be



You who have passed the Square,
For your rewards prepare,
  Join heart and hand;
Each with his mark in view,
March with the just and true;
Wages to you are due,
  At your command.

Hiram, the widow's son,
Sent unto Solomon
  Our great key-stone;
On it appears the name
That raises high the fame
Of all to whom the same
  Is truly known.

Now to the Westward move,
Where, full of strength and love,
  Hiram doth stand;
But if impostors are
Mixed with the worthy there,
Caution them to beware
  Of the right hand.

Now to the praise of those
Who triumphed o'er the foes
  Of Masons' arts;
To the praiseworthy three
Who founded this Degree:
May all their virtues be
  Deep in our hearts.

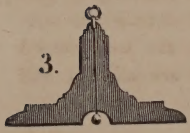
NOTE. — The foregoing Song ought also to be used in the work, whenever a sufficient number of singers are present.

During the ceremony, the following parable is introduced and recited.

MATTHEW XX. 1—16.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

1.


3.

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CHAPTER II.

THE DEGREE OF PAST MASTER.

This Degree should be carefully studied, and well understood, by every Master of a Lodge. It treats of the government of Lodges, and the duties of Masters; including the Ceremonies of Opening and Closing Lodges; the Initiating, Crafting, and Raising Masons; the forms of Installation, Consecration, and Dedication; the Laying of Corner Stones of Public Edifices; Presiding at Funeral Ceremonies; and gives a variety of particulars explanatory of the foregoing. Full details are contained in the First Part of this work; but are not deemed necessary here. The following explanations are all that will be found of importance in Chapters.

ADDRESS TO THE MASTER.

Brother:

Having been elected to preside over this Lodge, it becomes necessary that, previous to your investiture, you should signify your assent to those ancient charges and regulations which point out your duty as Master of a Lodge: —

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government; but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren when convened, in every case consistent with the Constitutions of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

VIII. You promise to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly Installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and ground work of Masonry.

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry on convenient occasions.

XIII. You admit that no new Lodge can be formed without permission of the Grand Lodge; and that no countenance be given to an irregular Lodge, or any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge, without due examination, and producing proper vouchers of their having been initiated into a regular Lodge.

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you? The Master is to answer, I do.

The presiding officer then addresses him:—

Brother A. B.:

In consequence of your cheerful conformity to these charges and regulations of the Order, you are now to be Installed Master of this* Lodge, in full confidence of your care, skill, and capacity to govern the same.

[The new Master is then regularly invested with the insignia of his office and the furniture and implements of the Lodge.]

The *Holy Book*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

The *Rule* directs that we should punctually observe our duty;

* If the Lodge is Installed for the first time, it is called, "This new Lodge."

press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

CHARGE UPON THE INSTALLATION OF THE MASTER OF A LODGE.

WORSHIPFUL MASTER:

Being appointed Master of this Lodge, you cannot be insensible to the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation, and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practise out of the Lodge those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the Institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the Constitutions of Masonry, and, above all, the *Holy Scriptures*, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

CHAPTER III.

THE DEGREE OF MOST EXCELLENT MASTER.

"None but the meritorious and praiseworthy; none but those who, through diligence and industry, have advanced far towards perfection; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their Brethren, can be admitted to this Degree of Masonry.

"In the original establishment; when the Temple of Jerusalem was finished, and the Fraternity celebrated the capstone with great joy; it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honor; and, indeed, the duties incumbent on every Mason, who is received and acknowledged as a Most Excellent Master, are such as render it indispensable that he should have a correct knowledge of all the preceding Degrees."

The foundations of the Temple were laid by King Solomon, in the year of the world 2992, and the building was finished in the year 3000. About seven years and six months were consumed in its erection. It was Dedicated in the year 3001, with great solemnity, and in the presence of the assembled people of Israel, to the worship of Jehovah, who condescended to make it the place of the special manifestation of his glory.

Perhaps no structure, erected either before or since, is to be compared with it, for its exactly proportioned and beautiful dimensions. Its various courts and other apartments were capable of holding 300,000 people. It was adorned with 1453 columns of the finest Parian marble, twisted, sculptured, and voluted; and 2906 pilasters, decorated with magnificent capitals. The Oracle and Sanctuary were lined with massive gold, adorned with embellishments in sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and all kinds of precious stones. In the emphatic language of Josephus, "the whole Temple shined, and dazzled the eyes of such as entered it, by the splendor of the gold that was on every side of them." The multitude, on beholding it, were struck with bewildering amazement, and raised their hands in astonishment and admira

tion at its wondrous magnificence, as well as to protect their eyes from the effect of its exceeding brilliancy.

Nothing ever equalled the splendor of its consecration. Israe sent forth her thousands, and the assembled people beheld, ir awful adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering: the shadow and glory of the Eternal proclaimed His presence between the cherubim, and the voice of His thunders told to the faithful of the Craft that the perfectness of their labor was approved.

——————Bright was the hour
When Israel's Princes, in their pride and power,
Knelt in the Temple's court, the living flame,
The accepted sacrifice to all proclaim.
Brightly the splendor of the Godhead shone,
In awful glory, from his living throne;
Then bowed was every brow,—no human sight
Could brave the splendor of that flood of light
That veiled His presence,—and his awful form,
Whose path the whirlwind is— whose breath the storm.

The following passage of Scripture is read at opening:

PSALM XXIV.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."

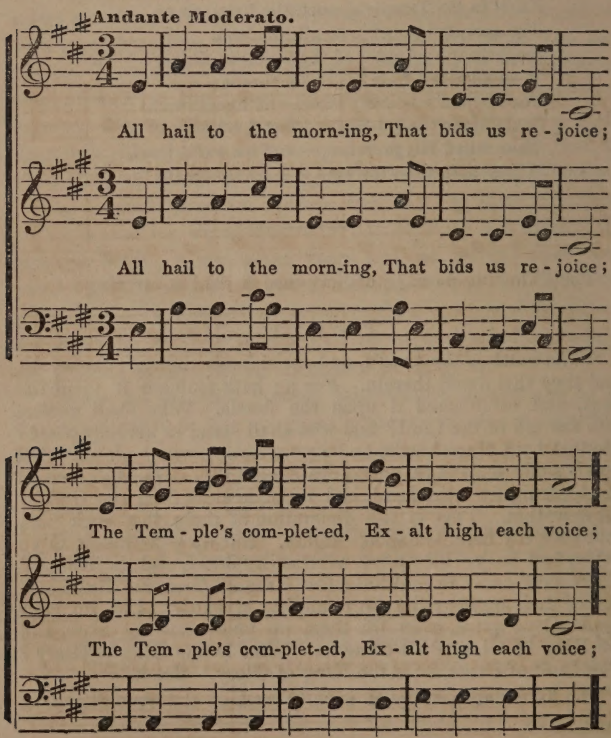
The following passage is usually read at the reception of a candidate:

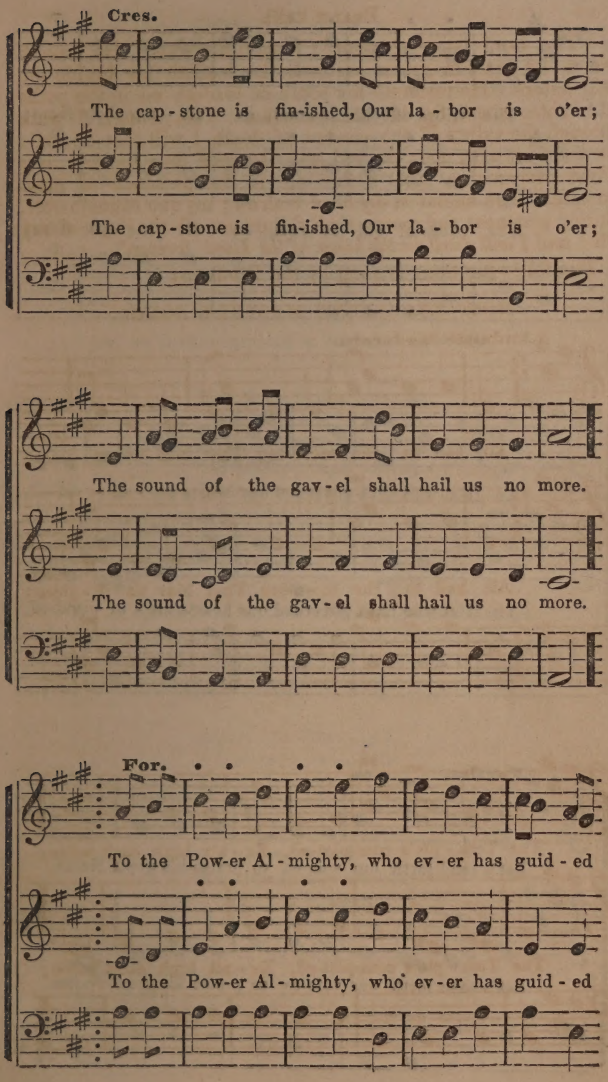
Psalm xxiii.

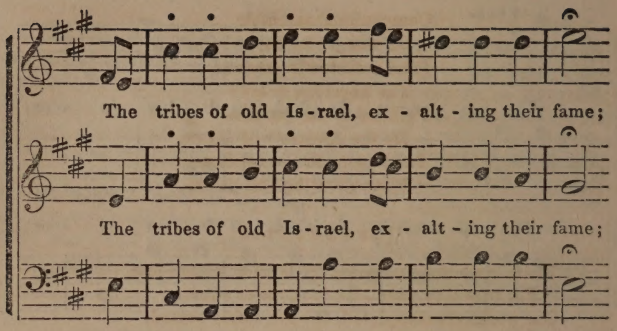
"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me: Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: *and I will dwell in the house of the Lord forever.*"

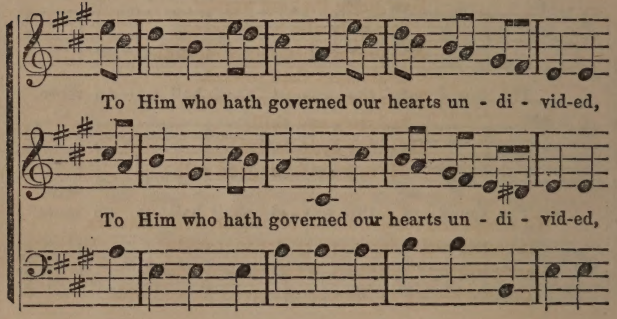
The following Song is sung by the Brethren:

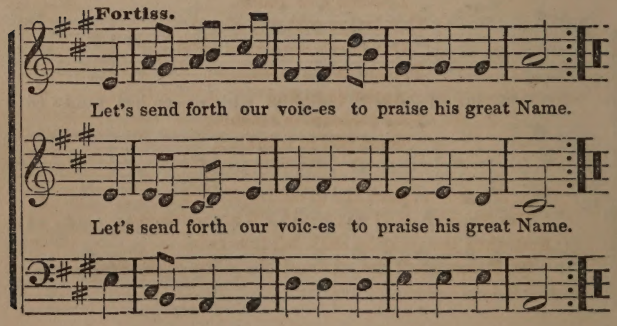
MOST EXCELLENT MASTER'S SONG.


Andante Moderato.
All hail to the morn-ing, That bids us re - joice;
All hail to the morn-ing, That bids us re - joice;
The Tem - ple's com-plet-ed, Ex - alt high each voice;
The Tem - ple's com-plet-ed, Ex - alt high each voice;


Cres.
The cap-stone is fin-ished, Our la-bor is o'er;
The cap-stone is fin-ished, Our la-bor is o'er;
The sound of the gav-el shall hail us no more.
The sound of the gav-el shall hail us no more.
For.
To the Pow-er Al-mighty, who ev-er has guid-ed
To the Pow-er Al-mighty, who ev-er has guid-ed


The tribes of old Is-rael, ex - alt - ing their fame;
The tribes of old Is-rael, ex - alt - ing their fame;


To Him who hath governed our hearts un - di - vid-ed,
To Him who hath governed our hearts un - di - vid-ed,


Fortiss.
Let's send forth our voic-es to praise his great Name.
Let's send forth our voic-es to praise his great Name.

Companions, assemble
On this joyful day;
(The occasion is glorious,
The keystone to lay:
Fulfilled is the promise
By the ANCIENT of DAYS,
To bring forth the capstone
With shouting and praise.

[CEREMONIES.]

There is no more occasion for level or plumb-line,
For trowel or gavel, for compass or square:
Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils who have shared,
And proved themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gained our good will.

We accept and receive them, Most Excellent Masters,
Invested with honors and power to preside;
Among worthy Craftsmen, wherever assembled,
The knowledge of Masons to spread far and wide.

ALMIGHTY JEHOVAH!
Descend now and fill
This Lodge with thy glory,
Our hearts with good will!
Preside at our meetings;
Assist us to find
True pleasure in teaching
Good will to mankind.

Thy *Wisdom* inspired the great Institution;
Thy *Strength* shall support it, till nature expire;
And when the creation shall fall into ruin,
Its *Beauty* shall rise, through the midst of the fire!

The following passages of Scripture are also introduced:

2 CHRONICLES vi.

[Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever.

And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood:) And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Now was it in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart; notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel; and in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said,

O Lord God of Israel, there is no God like thee in heaven, nor in the earth; which keepest covenant and shewest mercy unto thy servants that walk before thee with all their hearts; thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto

thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place; hear thou from thy dwelling-place, even from heaven; and, when thou hearest, forgive.

* * * * * *

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant.]

2 CHRONICLES vii. 1, 4.

"Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever."

CHARGE TO THE CANDIDATE.

"BROTHER:

"Your reception to this Degree of Masonry is a proof of the good opinion the Brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

"It is one of your great duties, as a Most Excellent Master to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation, without possessing an accurate acquaintance with the lectures of each Degree.

"If you are not already completely conversant in all the Degrees heretofore conferred on you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the Brethren to accept you.

"Let it, therefore, be your unremitting study to acquire such a Degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve unsullied the title, now conferred upon you, of a MOST EXCELLENT MASTER."

The following passage of Scripture is read at closing:

PSALM CXXII.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my Brethren and Companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

CHAPTER IV.

THE ROYAL ARCH DEGREE.

HISTORICAL INTRODUCTION.

"THIS Degree," says the late Br. Webb, "is indescribably more august, sublime, and important than all which precede it; and is the summit and perfection of Ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years; and reminds us of the reverence due to his holy name.

'This Degree brings to light many essentials of the Craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which the Masonic character cannot be complete."

It is founded on, and commemorates, events connected with the destruction of the *first* and the rebuilding of the *second* Temple. We have, therefore, thought that a concise narration of the history of the Jews, during the period indicated, would not be uninteresting, nor wholly without its usefulness, to those for whom this work is particularly designed.

After the death of Solomon, ten of the tribes revolted under Jeroboam, and formed the kingdom of *Israel*, of which Samaria was the capital. The two remaining tribes of Judah and Benjamin continued faithful in their allegiance to Rehoboam, the son of Solomon, and constituted the kingdom of *Judah*, of which Jerusalem was the capital. And thus were founded the two separate and independent kingdoms of *Israel* and *Judah*.

Israel soon fell into the grossest idolatry and licentiousness Rehoboam, following the pernicious example of his adversary, apostatized from the true religion of his fathers: Judah also became weakened in her strength, and her people corrupt in their morals. It was in vain that a succession of inspired Prophets arose in both kingdoms, to plead with the people to renounce their errors and embrace the truth. It was in vain that the Almighty threatened them with destruction. They regarded his threats and admonitions with levity and indifference. The cup of their abominations was full. Israel fell before the strong arm of the Assyrian, and her rebellious children

were scattered, no man can tell whither. A little while, and Jerusalem herself lay prostrate beneath the victorious sword of the Chaldean. Her Temple was plundered; her holy places were desecrated; the pride of her people made captive; her national independence sacrificed; and Judah became tributary to an idolatrous power! *Then began the seventy years captivity* Eighteen years afterwards, in the eleventh year of the reign of Zedekiah, king of Judah, Nebuchadnezzar again besieged and took the city — destroyed the Temple, and seized upon all the holy vessels, together with the two brazen pillars; and the remnant of the people that escaped the sword carried he away captive into Babylon, where they remained servants to him and his successors, until the reign of Cyrus, King of Persia; who, in the first year of his reign, through the intercession of Daniel, and in fulfilment of the prophecy of Isaiah, issued his royal proclamation, granting them permission to "go up to Jerusalem," and rebuild their city, and the "House of the Lord." He appointed Zerubbabel governor of Judea, and restored, for the service of the new Temple, five thousand four hundred gold and silver vessels, which had been taken from the old Temple by Nebuchadnezzar. About fifty thousand of the Jews accepted the offer of Cyrus to return into their own country, and marched to Jerusalem under the banner of Zerubbabel.

Ezra tells us, that among the number who sought permission to go up with Zerubbabel to Jerusalem, there were those who "could not show their father's house, and their seed, whether they were of Israel;" and those, also, who "sought their register among those that were reckoned by *genealogy*, but they were not found." The Almighty, from the burning bush, communicated unto Moses certain words and signs, by which he was enabled to lead the children of Israel from their Egyptian bondage. In like manner, Zerubbabel, the governor, and Jeshua, the High Priest, and the chief of the fathers, tradition says, adopted words and signs, as marks by which the *true* descendants of Abraham should forever after be distinguished from those who "could not show their father's house, and their seed, whether they were of Israel."

Their first care, on their arrival at Jerusalem, was to restore the sacrifices and to regulate the offices and orders of the Priests and Levites. Jeshua, the son of Josedec, was at this

time the High Priest; and Zerubbabel, the son of Shea tiel, the governor, or, Masonically speaking, the King. The third person in rank was the Prophet Haggai, who probably officiated as Scribe.

The fact is not to be doubted, that, on their first arrival at Jerusalem, they were compelled to dwell in tents. Judea had been made desolate; the city had long been laid in ruins; the Temple had been destroyed. They were, therefore, necessarily driven to the primitive tent and tabernacle, — such as their fathers, such as Abraham and Isaac, and the other Patriarchs, dwelt in, and offered up acceptable sacrifices to God. The tabernacle which Moses erected near Sinai, according to the pattern shown to him in the Mount, was partly the place of his residence as King of Israel, and partly the medium of that solemn worship which the people rendered to the Almighty. It was fifty-five feet long, eighteen broad, and eighteen high; and, according to an estimate by Bishop Cumberland, cost nearly a million of dollars. It is fully described in Exodus.

Our traditions inform us, that Zerubbabel and Jeshua erected a similar tabernacle near the ruins of the old Temple; the entrance of which was covered, like that made by Moses, with curtains of blue, and purple, and scarlet, and fine white twined linen. In it they set up the altar, and burnt incense thereon, day and night. It was in this tabernacle that the Grand Council, consisting of Zerubbabel and Jeshua, and the prophets Haggai and Zechariah, and the chief of the fathers, probably gave audience, and heard causes, and deliberated on the great and holy work before them; and from which they issued orders and directions to the workmen, in building the second Temple.

The first year, the people were chiefly occupied in collecting materials and making arrangements for carrying on the work. At the commencement of the second year, they began to clear away the rubbish and dig the foundations. In the prosecution of their labors, the workmen, we are told by the Jewish Rabbins,* discovered a subterranean vault, or cavity, — the roof of which was supported by seven pairs of pillars, perfect and entire, — which, from its situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of the

* Buxtorf.

war that had destroyed the city. This vault, which had been built by Solomon, communicated subterraneously with his palace on Mount Zion; but, at the destruction of Jerusalem, the entrance having been filled up with the rubbish of the building, it escaped observation, and was subsequently discovered as above stated. This subterraneous passage was renewed by Zerubbabel. We read of it during the pontificate of Aristobulus, the son of Hyrcanus, as noticed by Prideaux; and it was also resumed by Herod, at the building of his Temple. The Rabbins add, that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by Zerubbabel's workmen. But this is not, probably, correct. An old tradition (and which is confirmed by the Rabbins) informs us that Solomon, foreseeing the destruction of the Temple, and the captivity and dispersion of the Jewish nation, constructed this arch, the secret entrance to which was known only to himself and a few confidants, and caused a *copy* of the Ark, and all things therein contained, including the Book of the Law, to be placed in it for preservation.

The second Temple was built on the old foundations of the first Temple. Unexpected difficulties for a time impeded the progress of the work. The people, called the Samaritans, who were the remnant of the ten tribes, but a corrupt race, made overtures to assist in the great national work. Their proposal was peremptorily and contemptuously rejected. "Ye have nothing to do with *us*, to build a house unto *our* God," was the stern reply of Zerubbabel. They were of those who "could not find the register of their *genealogy*," who "could not show their father's house, and their seed, whether they were of Israel." They could not give the words and signs which marked the *true* descendants of Abraham, and which were essential to their gaining admission within the veils of the sanctuary. But their influence at the court of Persia was such as to retard the advancement of the building, during the residue of the reign of Cyrus, as well as that of Cambyses, and Smerdis the Magian, up to the second year of Darius Hystaspes. At this time, through the influence of Haggai and Zechariah, Zerubbabel was induced to recommence the work. The Samaritans again inter-

posed. The Persian Pashas of the province, Tatnai and Shetharboznai, sent to the sovereign for instructions. Darius commanded the archives to be searched, in which the original edict of Cyrus was found. Darius, who, in all respects, (says Milman,) pursued the policy of the great founder of the monarchy, reissued and confirmed the decree. Under the protection of Persian governors, the Jews pressed forward the work; and in the sixth year of Darius, the second Temple, built on the old foundations, but of far less costly and splendid materials, was finally completed.

SECTION FIRST.

This section explains the manner of opening a Chapter — the number, station, and duties of the officers, and the color of the Banners appropriate to the Degree. It furnishes many interesting particulars connected with the reign of King Solomon, and the building of the second Temple. It also illustrates the organization and government of the Chapter, and should therefore be carefully studied by every Companion who aspires to the dignity of official rank.

OFFICERS AND STATIONS.

A Chapter of Royal Arch Masons consists of any convenient number of members, and the following officers, exclusive of the Treasurer, Chaplain, Stewards, and Tyler, viz: 1. M. E. High Priest, — his station is in the East of the Sacred Sanctuary. 2. E. King, in the East, on the right of the M. E. H. P. 3. E. Scribe, in the East, on the left of the M. E. H. P. 4. Captain of the Host, on the right, in front of the E. K. 5. Principal Sojourner on the left, in front of the E. Scribe. 6. Royal Arch Captain, within the 4th Veil, or Sanctuary. 7. M. of 3d V., within the 3d V. M. of 2d V., within the 2d V.; M. of 1st V., within the 1st V.

CHARGE AT OPENING.

"Now we command you, Brethren, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the tradition which ye receive of us. For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for

nought, but wrought with labor and travail day and night that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some who walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort, that with quietness they work, and eat their own bread. But ye, Brethren, be not weary in well doing. And if any man obey not our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a Brother. Now the Lord of peace himself give you peace always. The salutation of Paul, with mine own hand, which is the token: so I write."

SECTION SECOND.

This section illustrates the ritual, and contains much historical information, which may be profitably cultivated by the members, out of the Chapter. It also demonstrates, in beautiful and striking colors, that prosperity and happiness are the sure attendants of perseverance and justice; while dishonor and ruin invariably follow the practices of vice and immorality. It should be carefully studied by every Brother who has been found worthy to be exalted to this sublime degree. It contains much that is beautifully illustrative of the preceding degrees; a perfect knowledge of which is essential to the accomplished and well-informed Mason.

LESSONS AND CHARGES,

To be recited by the proper officers during the ceremonies of Exaltation:

LESSON I.

Isaiah xlii. 16. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them."

PRAYER

REHEARSED DURING THE CEREMONY OF EXALTATION.

O thou eternal and omnipotent GOD, who, by thine almighty Word, didst speak into being the stupendous Arch of Heaven, and, for the instruction and pleasure of thy rational creatures, didst adorn us with Greater and Lesser Lights; we humbly adore and worship thine unspeakable perfection. We thank thee that, amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are preserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the Institution, as members of which we are now assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee have been favored with new inducements, and laid under new and stronger obligations to virtue and holiness. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible NAME. Give us grace diligently to search thy WORD in the book of nature, and in the Holy Scriptures, wherein the duties of our high vocation are inculcated with Divine authority. May the solemnity of the ceremonies of our Institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses *in a flame of fire, out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works* fill us with dread. May the *leprosy* of sin be eradicated from our bosoms; and may HOLINESS TO THE LORD be engraven on all our thoughts, words, and actions, May the *incense* of piety ascend continually unto thee from the ALTAR of our hearts, and burn day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sin has destroyed within us the *First Temple* of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *Second Temple* of reformation; and may the glory of this latter house be greater than the glory of the former AMEN.

LESSON II.

Exodus ii. 1, 6. "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him, out of the midst of the bush, and said, Moses, Moses! And he said, here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

LESSON III.

2 *Chron.* xxxvi. 11, 20. "Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, and stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy,

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia."

LESSON IV.

Ezra i. 1, 3. "Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem."

LESSON V.

Exodus iii. 13, 14. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

"And God said unto Moses, I AM THAT I AM: And thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

LESSON VI.

Psalm cxli. "Lord, I cry unto thee: make haste unto me: give ear unto my voice. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth: keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, while that I withal escape."

LESSON VII.

Psalm cxlii. "I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of darkness, that I may praise thy name."

LESSON VIII.

Psalm cxliii. "Hear my prayer, O Lord; give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me: my heart within me is desolate. Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift my soul unto thee. Teach me to do thy will; for thou art my God: bring my soul out of trouble, and of thy mercy cut off mine enemies, for I am thy servant."

LESSON IX.

Exodus iv. 1, 5, "And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

LESSON X.

Exodus iv. 6, 8. "And the Lord said furthermore unto Moses, Put now thine hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign."

LESSON XI.

Exodus iv. 9. "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

LESSON XII.

Haggai ii. 1, 9, 23. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

"Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedec, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes, in comparison of it, as nothing? Yet now be strong, O Zerubbabel, and be strong, O Joshua, son of Josedec, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. *The glory of this latter house shall be greater than the former*, and in this place will I give peace."

"In that day will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a Signet: for I have chosen thee."

LESSON XIII.

Zechariah iv. 6, 10. "This is the word of the Lord untc Zerubbabel, saying, Not by might nor power, but by my spirit. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shouting, crying, Grace, grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven."

Amos ix. 11.

"In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

THE HIGH PRIEST

Usually reads the following passages of Scripture, near the conclusion of the ceremonies:

Genesis i. 1, 3. "In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be Light: and there was light."

Deuter. xxxi. 24, 26. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this *Book of the Law*, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee."

Exodus xxv. 21. "And thou shalt put the mercy-seat above, upon the ark; and in the ark thou shalt put the *Testimony* that I shall give thee."

Exodus xvi. 32, 34. "And Moses said, This is the thing which the Lord commandeth: Fill an *Omer of the Manna*, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a Pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

Numbers xvii. 10. "And the Lord said unto Moses, Bring *Aaron's Rod* again before the testimony, to be kept for a token."

Hebrews ix. 2, 5. "For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, and the Shewbread, which is called *The Sanctuary*. And after the Veils, the Tabernacle, which is called the *Holiest of all;* which had the Golden Censer, and the Ark of the Covenant, overlaid round about with gold, wherein was also the Golden Pot that had manna, and Aaron's Rod that budded, and the Tables of the Covenant; and over it the Cherubims of glory, shadowing the Mercy Seat; of which we cannot now speak particularly."

Exodus vi. 2, 3. "And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them."

CHARGE TO THE CANDIDATE.

BY BR. T. S. WEBB.

"WORTHY COMPANION:

"By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of a Royal Arch Mason. Having attained to this degree, you have arrived at the summit and perfection of Ancient Masonry, and are consequently entitled to a full explanation of the mysteries of the Order.

"The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

"No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

"Here we are necessarily led to contemplate with gratitude and admiration the sacred source from whence all earthly comforts flow; here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties; and here we are bound, by the most solemn ties, to promote each other's welfare, and correct each other's failings, by advice, admonitions, and reproof.

"As it is our most earnest desire, and a duty we owe to our Companions of this Order, that the admission of every candidate into this Chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us but such as will promote, to the utmost of their power, the great end of our Institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter, whose abilities and knowledge of the foregoing decrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our Order, and fulfil the obligations of a Royal Arch Mason. While such are our members, we may hope to be united in one object, without lukewarmness, inattention, or neglect; and that zeal, fidelity, and affection will be the distinguishing characteristics of our society. And thus may a degree of satisfaction, harmony, and

peace be enjoyed at our meetings, which no other society can afford."

PRAYER AT CLOSING.

"By the *Wisdom* of the Supreme High Priest, may we be directed, by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us, and invariably to practise all those duties *out* of the Chapter which are inculcated in it." Amen.

ADDRESS TO THE CANDIDATE.

The following address, though not in general use, is frequently given:

COMPANION: — You will permit me to express the hope, that it is not an idle or vain curiosity, that merely grasps at novelty, which has induced you to receive this sublime Degree of Masonry, infinitely more important than all which have preceded it. It is calculated to impress upon our minds a firm belief in the being and existence of a God; and it teaches a due reverence for his great and holy NAME.

It also brings to light some of the most important secrets of the Craft, which had laid buried in darkness from the death of King Solomon to the erection of the second Temple, — a period of four hundred and seventy years, — and without a knowledge of which the Masonic character is not complete.

I now present you with the WORKING TOOLS and principal EMBLEMS of a Royal Arch Mason.

The *Working Tools* are the *Square* and *Compass*, which have been presented to your view in every Degree of Masonry through which you have passed. The *Square* teaches us, as Royal Arch Masons, that God has made all things square, upright, and perfect. The *Compass* is an instrument used by operative Masons to describe *Circles*, every part of which is equally near and equally distant from the centre.

The *Circle* is, therefore, a striking emblem of the relation in which the creature stands to his Creator. As every part of the circumference of a Circle is equally near and equally distant from its centre, so is every creature, whom God has made, to Him equally near and equally distant.

The equilateral or perfect *Triangle* is an emblem of the three essential attributes of Deity; namely, Omnipresence, Omniscience, and Omnipotence; and as the three equal legs or equal angles form but one triangle, so these three equal attributes constitute but one God.

CHAPTER V.

COUNCILS OF ROYAL AND SELECT MASTERS.

THE Degrees of Royal and Select Master are intimately connected with the Royal Arch Degree, of which they are, in some measure, explanatory. They are generally conferred in Councils, which exist under separate and independent organizations. In some of the States, however, they are conferred in, and under the authority of, Chapters of Royal Arch Masons.

THE ROYAL MASTER'S DEGREE.

This Degree, though chronologically subsequent in its history, is conferred as preparatory to that of Select Master; and, although short, contains much valuable information, and possesses a high degree of interest. The officers, their titles and stations, are as follows: * 1. Most Illustrious Grand Master, as S., K. of I., in the East. 2. Right Illustrious Grand Master, H., K. of T., on the right of the M. I. G. M. 3. Illustrious Conductor of the Work, (Adoniram, as Rep. of H. A.,) in the West. 4. Master of the Exchequer, as Treasurer, at the foot of the throne, on the right. 5. Recorder, at the foot of the throne, on the left. 6. Conductor of the Council, near the South. 7. Captain of the Guards, in the West, on the right. 8. Sentinel, at the door.

The following passages of Scripture are appropriate to this Degree:

1 KING. vii. 48—50, & 40.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers, and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the

* We notice that there is some difference in the titles of the officers of Councils of these Degrees, in different parts of the country. We have given them according to the oldest and best authorities at our command.

doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work that he had made king Solomon for the house of the Lord.

REV. xxii. 12—14.

And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

1 KINGS vi. 27.

And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall; and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

SELECT MASTER'S DEGREE.

It is said, and perhaps with much truth, that without a knowledge of this degree, that of the Royal Arch can neither be fully understood nor justly appreciated. It rationally accounts for the concealment and preservation of many essentials of the Craft, that were discovered and brought to light at the building of the second Temple, after they had laid buried in darkness for four hundred and seventy years. Several interesting particulars relative to the completion of the Temple, and the *select few*, who, for their superior skill and fidelity, were chosen to perform certain parts of the work, are given and explained. A beautiful exemplification of that justice and mercy for which King Solomon was distinguished is also presented in the course of the ceremonies.

The officers of a Council of Select Masters are as follows: 1. Thrice Illustrious Grand Master, as K. S., in the East. 2 Right Illustrious G. Master, as H., K. T., on the right, in the E. 3. Illustrious G. Master, as H. A., (Principal Conductor of the Work,) on the left. 4. Grand Treasurer. 5. Grand Recorder. 6. Grand Captain of the Guards, as Adoniram, in the West. 7. Grand Conductor of the Council, as Azariah, in the South. 8. Grand Marshal. 9. Grand Steward, as Achizar, Ahishar,) at the door.

The following Psalm is usually read at the opening of the Council:

PSALM lxxxvii.

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers, as the players on instruments, shall be there: all my springs are in thee."

The following passages of Scripture are introduced and explained:

1 KINGS iv. 1, 5 & 6.

"So king Solomon was king over all Israel. Azariah, the son of Nathan, was over the officers; and Zabud, the son of Nathan, was principal officer, and the king's friend; and Ahishar was over the household; and Adoniram, the son of Abda, was over the tribute."

1 KINGS v. 17, 18.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house."

1 KINGS vii. 13, 14.

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Napthali; and his father was a man of Tyre, a worker of brass; and he was filled with wisdom and understanding, and cunning to work all works in brass."

EZEKIEL xxvii. 9.

"The ancients of Gebel, and the wise men thereof, were in thee thy calkers; all the ships of the sea, with their mariners, were in thee, to occupy thy merchandize."

DEUTERONOMY xxxi. 24—26.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the Ark of the

Covenant of the Lord, saying, Take this Book of the Law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

EXODUS xvi. 33, 34.

"And Moses said unto Aaron, Take a Pot, and put an omer full of Manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

NUMBERS xvii. 10.

"And the Lord said unto Moses, Bring Aaron's Rod again before the testimony, to be kept for a token."

NUMBERS vii. 89.

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat, that was upon the ark of the testimony, from between the two cherubims; and he spake unto Him."

EXODUS xxv. 40.

"And look that thou make them after their pattern, which was shewed thee in the mount."

CHARGE TO A SELECT MASTER.

COMPANION:

Having been admitted to the degree, and enrolled as a Companion among *Select Masters* in Masonry, you cannot be insensible that higher obligations of fidelity and truthfulness rest upon you. Let it, then, be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps; *Justice* and *Mercy* mark your conduct, and *Fervency* and *Zeal* stimulate you in the discharge of the various duties incumbent upon you. Never suffer an idle or impertinent *curiosity* to lead you astray or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind,

or the probity of your conduct; and let *silence* and *secrecy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this Degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged; and after having *wrought your regular hours*, may you be admitted to participate in all the privileges of a *Select Master*.

PRAYER AT OPENING A COUNCIL.

May the Supreme Grand Master graciously preside over all our counsels, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the *just* and *merciful;* the seat of the moral virtues, and the home of the *select*. *So mote it be.*

CHARGE AT CLOSING A COUNCIL.

COMPANIONS:

Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bands of fraternal love between us; incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. *So mote it be.*

CHAPTER VI.

INSTALLATION CEREMONIES,

FOR COUNCILS OF ROYAL AND SELECT MASTERS.*

1. The Most Puissant Grand Master of the Grand Council, or his representative; or a Past Master of a subordinate Council, will preside; and direct the Recorder to read so much of the record as pertains to the election of the Officers. After which he will say:

2. "Companions of ——— Council — Do you remain satisfied with the choice you have made in the selection of your officers for the ensuing year?"

3. The answer being in the affirmative, the officers elect are arranged in due form; when the following declaration is proposed:

"I, A—— B——, do solemnly promise, that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected; and that I will strictly conform to the requirements of the By-laws of this Council, and the Regulations of the Grand Council, under which the same is holden, so far as they may come to my knowledge."

4. The Grand Marshal then presents the Thrice Illustrious G. Master elect for installation, "as a companion well skilled in the Royal Mysteries; zealous in diffusing the select principles of our fathers, and in whose integrity and fidelity his Brethren repose the highest confidence."

5. The installing officer then addresses him as follows:

Thrice Illustrious —

I feel great satisfaction in receiving you as the Thrice Illustrious Master of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties it devolves upon him. But, previously to investing you with the

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* In the case of new Councils, or where the Officers are installed by the Grand Council, the preliminary forms and ceremonies are similar to those used in Chapters.

appropriate Jewel of your office, I must require your unequivocal assent to the following interrogatories: —

1st. "Do you solemnly promise that you will use your utmost endeavors to correct the vices and purify the morals of your Brethren; and to promote the peace, happiness, and prosperity of your Council?

2d. "That you will not suffer your Select Council to be opened, when there are less than nine, or more than twenty-seven Select Masters present?

3d. "That you will not suffer any person to pass the circle of perfection in your Council, in whose integrity, fervency, and zeal you have not entire confidence?

4th. "That you will not acknowledge, or hold intercourse with, any Council that does not work under some regular and constitutional authority?

5th. "That you will not admit any visitor into your Council, who has not been regularly and lawfully invested with the Degrees conferred therein, without his having previously been formally healed?

6th. "That you will faithfully observe and support such By-Laws as may be made by your Council, in conformity with the Constitution and General Regulations of the Grand Council, under whose authority it works?

7th. "That you will pay due respect and obedience to the Grand Officers, when duly Installed, and sustain them in the discharge of their lawful duties?

8th. "Do you submit to all these requirements, and promise to observe and practise them faithfully?" *Response:* I Do.

And now, Thrice Illustrious, with entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Mason, I invest you with this Jewel, the appropriate badge of your office.

Having been honored with the free suffrages of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry, and fidelity: to see that the officers associated with you faithfully perform their respective duties; and that the interests and reputation of your Council are not endangered by imprudence or neglect.

The important trust committed to your charge will call forth your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral

principles of the Order, to cherish the worthy, and hold in due veneration the ancient landmarks.

By frequent recurrence to the By-Laws of your Council, and the general regulations of the Fraternity, and a consistent observance of the great principles inculcated in the lectures and charges, you will be enabled to fulfil the important obligations resting upon you, with honor to yourself and with credit to the Craft. And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

CHARGE TO THE RT. ILLUSTRIOUS GRAND MASTER.

COMPANION: — Having been elected to the second office in this Council, it is with pleasure that I invest you with this Jewel, the badge of your office.

The duties of the important office to which your Companions have elevated you, will require your constant and earnest attention. You are to occupy the second seat in the Council; and it will be your duty to aid and support your chief in all the requirements of his office. In his absence, you will be called upon to preside in Council, and to discharge his duties.

Although the representative of a King, and elevated in rank above your Companions, may you never forget that, in all the duties you owe to God, your neighbor, and yourself, you and they stand upon the same level of equality. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty; and when the King of Kings shall summon you to his immediate presence, from his hand may you receive a crown of glory, which shall never fade away.

CHARGE TO THE ILLUSTRIOUS GRAND MASTER.

COMPANION: — As the third officer in the Council, I invest you with this badge. It is your duty to sound the Silver Trumpet at early dawn and eve of day, when tne sun's first and last beams gild the mountain-tops; to announce high noon, and proclaim the time of rest and labor

In the absence of either of your superior officers, you will be required to perform his duties; and, as the interests of your Council ought never to be permitted to suffer through the want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet such an emergency, should it ever arise.

Having been admitted to the *fellowship of kings*, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it, therefore, be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create division and dissention among the Brethren in any of the departments of Masonry; and as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mists of jealousy and discord, should they ever unfortunately arise in your Council.

CHARGE TO THE G. TREASURER.

Companion: — You have been elected to a responsible office, and I with pleasure invest you with this Jewel. It is your duty to number and weigh out the Shekels of the Sanctuary, and to provide for the helpless orphan. The qualities which should distinguish you are accuracy and fidelity; accuracy in keeping a fair and true account of the receipts and disbursements; fidelity, in carefully preserving the property and funds of the Council, and in rendering a just account of the same when required. Your interest in this Council, your attachment to the Craft, and your known integrity of character are a sufficient guaranty that your duties will be faithfully performed.

CHARGE TO THE G. RECORDER.

Companion: — It is with pleasure that I invest you with this badge of your office. The qualities which should recommend a Recorder are, correctness in recording the proceedings of the Council; judgment in discriminating between what is proper and that which is improper to be written; regularity in making the returns to the Grand Council; integrity in accounting for all moneys that may pass through his hands, and fidelity in

paying the same over to the Grand Treasurer. The possession of these qualities has designated you as a suitable Companion for this important office; and I entertain no doubt that you will discharge all the duties incumbent on you with fidelity and honor. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted to the Grand Council above, and find your name recorded in the book of life eternal.

CHARGE TO THE G. CAPTAIN OF THE GUARDS.

COMPANION: — Having been elected Captain of the Guards, I present you with this implement of your office. Guard well your post, and suffer none to pass it but the select, the faithful, and the worthy. Be ever attentive to the commands of your chief, and always near at hand to see them duly executed.

CHARGE TO THE G. CONDUCTOR OF THE COUNCIL.

COMPANION: — The office to which you have been elected, though subordinate in rank, is of much importance in the proceedings of the Council. I therefore with pleasure invest you with this Jewel. In the discharge of the duties you have voluntarily assumed, and with which you are familiar, be *fervent* and *zealous*. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct, and predominate in your heart, through life.

CHARGE TO THE G. MARSHAL.

COMPANION: — The well-known duties of your office require but little elucidation. It is your duty, in connection with the Conductor of the Council, to attend to the examination of visitors, and to take special care that none are permitted to enter but such as have proved their title to our favor and friendship. I present you with the implement of your office, in the confident belief that it is intrusted to competent and faithful hands.

CHARGE TO THE G. STEWARD.

COMPANION:— You are appointed Steward (or Sentinel) of this Council; and I take pleasure in investing you with this badge, and presenting you with this implement of your office. As the *Sword* is placed in the hands of the Steward to enable him to guard the Sanctuary and entrance to the *secret passage*, with sleepless vigilance, against *intruders*, so should it morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions: thereby excluding every unworthy thought, word, and deed; and enabling us to preserve our consciences void of offence towards God and man.

CHARGE TO THE OFFICERS AND MEMBERS.

COMPANIONS:— From the nature of the constitution of every society, some must *rule* and others *obey*. And while justice and moderation are required of the officers, in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. The relation is reciprocal. The interests of both are inseparable; and, without mutual co-operation, the labors of neither can succeed. A house divided against itself cannot stand. Let, therefore, Brotherly Love prevail among you; let each be emulous of the others in all good works; in promoting peace and unity; and in striving to see who best can rule and best obey. Let the avenues to your passions be strictly guarded; let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the select and chosen. In so doing, you will best secure the prosperity of your Council, the respect of your Brethren, and the commendation of your own consciences.

[The Installation being completed, the usual proclamation is made by the Grand Marshal.]

CHAPTER VII.

ORDER OF HIGH-PRIESTHOOD.

The Order of High-Priesthood cannot be conferred on any Companion except him who shall have been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This Order should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed with a solemnity appropriate to the degree, the assistance of at least nine High Priests, who have received it, is requisite.

Though the High Priest of every regular Royal Arch Chapter, having himself been properly qualified, can confer the Order under the preceding limitation, as to number, yet it is desirable, when circumstances will permit, that it should be conferred in a regularly organized Convention of High Priests. Such Conventions are instituted in many of the States, for the purpose of conferring the degree in a style suitable to its dignity and importance. All the proceedings of the Convention are approved and sanctioned by the Grand Chapter of the State within which it is held. And it is recommended to every candidate desirous of receiving the Order of High-Priesthood, to make application to the President of the Convention, when such exists. The President, on receiving notice, will direct the Secretary to call a meeting at such time as may suit the convenience of the applicant. When the Convention meets and is duly organized, a certificate of the due election of the candidate into the office of High Priest must be produced. This certificate is signed by his predecessor in office, attested by the Secretary of the Chapter. On examination of this certificate, the qualifications of the candidate for admission to this honorable and sublime degree of Masonry are ascertained. The solemn ceremonies of conferring the Order upon him then ensue. When ended, the presiding officer directs the Secretary of the Convention to make a record of the proceedings, and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High Priest, for the information of all

whom it may concern. The Convention of High Priests is then closed in due form.

The Secretary of the Grand Chapter should keep a roll of all who have been admitted to the Order of High-Priesthood.

It is the duty of every Companion, as soon after his election into the office of High Priest as is consistent with his personal convenience, to apply for admission to the Order of High-Priesthood, that he may be fully qualified properly to govern his Chapter.

The following passages of Scripture are made use of during the ceremonies appertaining to this Order:

Genesis xiv. 12—24.

"And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed. And there came one that had escaped, and told Abram, the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with her,) at the valley of Sheveh, which is the king's dale. And Melchisedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, who hath delivered thine enemies into thy hand. And the king of Sodom said to Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand to the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet; and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol and Mamre; let them take their portion."

Numbers vi. 22—26.

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

Hebrews vii. 1—6, 17, 20, 21.

"For this Melchisedek, king of Salem, priest of the Most High God, (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being, by interpretation, King of Righteousness, and after that, also, King of Salem, which is, King of Peace; without father, without mother, without descent; having neither beginning of days, nor end of life; but made like unto the Son of God,) abideth a priest continually. Now consider how great this man was, under whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is, of their Brethren, though they come out of the loins of Abraham."

"For he testifieth, Thou art a priest for ever, after the order of Melchisedek."

"And inasmuch as not without an oath, he was made priest."

"For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedek."

Note.—The whole of the 14th Chapter of Genesis, and the first *thirty-three* verses of the 16th Chapter of Numbers, are thought to be appropriate, and are sometimes used in this degree. We have not, however, considered it necessary to give them here; the foregoing passages being all that are usually required.

CHAPTER VIII.

ORDER OF CEREMONIES,

IN CONSTITUTING AND DEDICATING ROYAL ARCH CHAPTERS: WITH THE FORMS OF INSTALLATION.

CONSECRATION AND DEDICATION.

GENERAL DIRECTIONS.

1. The new Chapter will meet in their Hall, and be in order.

2. The Grand Chapter will meet in an adjacent room and open.

3. A committee from the new Chapter will inform the Grand Marshal that their Chapter is prepared to receive the Grand Chapter; the Grand Marshal will announce the same to the Grand Chapter.

4. The committee will conduct the Grand Chapter to their Hall, in the following

ORDER OF PROCESSION.

Grand Tyler.
Two Grand Stewards.
Representatives of subordinate Chapters, according to seniority, by threes, triangular.
Three Great Lights.
Orator, Chaplain, and other Clergy.
Grand Secretary, Grand Treasurer, and Grand Royal Arch Captain.
Grand Principal Sojourner, Grand Captain of the Host, and Deputy Grand High Priest.
Grand Scribe, Grand King, and Grand High Priest.
[Grand Marshal on the left of the Procession.]

N. B. The Grand Principal Sojourner, Grand Capt. of the Host, and Grand Royal Arch Captain, are appointed *pro tempore*.

5. The officers of the new Chapter resign their seats to the Grand Chapter.

6. The Grand High Priest will direct the Grand Secretary to read the commission and report of the committee of examination, and the names of the officers elect.

7. The Grand High Priest will then direct the Deputy Grand High Priest to qualify the officers.

8. The Grand Marshal will then form a general procession in the following order:

Three Royal Arch Stewards, with Rods.
Tyler of a Blue Lodge.
Entered Apprentices.
Fellow-Crafts.
Master Masons.
Stewards of Lodges, having Jewels.
Deacons, having Jewels.
Secretaries, having Jewels.
Treasurers, having Jewels.
Wardens, having Jewels.
Masters, having Jewels.
Mark-Master Masons.
Most Excellent Masters.
Royal Arch Masons, by three.
Royal Masters, by three.
Select Masters, by three.
Orders of Knighthood.
Tyler of the new Chapter.
Members of the new Chapter, by three.
Three Masters of Veils.
Secretary, Treasurer, Royal Arch Captain, and Principal Sojourner, carrying the Ark.*
A Companion, carrying the Pot of Incense.
Two Companions, carrying Lights.
Scribe, High Priest, and King.
Grand Chapter, as before prescribed.
[The Captain of the Host on the left of the Procession.]

9. The officers and members of the new Chapter, and also of the Grand Chapter, on arriving at the place designated, are seated. The Grand Marshal then proclaims silence, and the ceremonies begin with

10. An Ode, Prayer, and Oration.

11. The Grand Marshal then directs the new Chapter to form in front of the Grand Chapter.

12. The Deputy Grand High Priest then says:

Most Excellent Grand High Priest:— A number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor and usefulness of the Order, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which, having obtained,

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* Or four of the oldest Companions may be selected for this purpose.

they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."

13. The Grand High Priest directs the Grand Secretary to read the warrant or charter, which is done.

14. The Grand High Priest then says:

"COMPANIONS:—Do you still approve of the officers, as named therein?" which being answered in the affirmative,

15. The Grand High Priest rises, and says:

"By virtue of the high powers in me vested, I do form you, my worthy Campanions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain, conforming in all your doings to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter. And may the God of your Fathers be with, guide, and direct you in all your doings."

16. The regalia of the new Chapter, being covered, having been placed on a table by the Grand Marshal, will then be uncovered by the Deputy Grand High Priest, King and Scribe, assisted by the Grand Marshal, and accompanied by solemn music.

17. The Dedication then follows, the Grand Chaplain saying:

"To our most excellent Patron ZERUBBABEL, we solemnly Dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members, and may their felicity be immortal. Glory be to GOD on high."

[Response by the Companions.]

"As it was in the beginning, is now, and ever shall be, world without end, Amen. So mote it be. Amen."

18. The Grand Marshal then says, "I am directed to proclaim, and I do hereby proclaim, this Chapter, by the name of —— Chapter,* duly constituted and dedicated. This," &c.

19. An Ode.

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* All legally constituted bodies of Royal Arch Masons are called Chapters; as regular bodies of Masons of the preceding Degrees are called Lodges. Every Chapter ought to assemble for work, at least once in three months; and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Treasurer, Secretary, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the Lodges, holden for conferring the preparatory Degrees, according to rank, as follows, viz.:

INSTALLATION.

20. The Deputy Grand High Priest presents the High Priest of the new Chapter to the Grand High Priest, and says:

MOST EXCELLENT GRAND HIGH PRIEST: — I present you my worthy Companion —— ——, nominated in the warrant, to be Installed High Priest of this new Chapter. I find him to be skilful in the Royal Art, and attentive to the moral precepts of our forefathers, and have therefore no doubt that he will discharge the duties of his office with fidelity.

21. The Grand High Priest then addresses the High Priest of the new Chapter, as follows:

MOST EXCELLENT COMPANION:

You having been appointed to the honorable and responsible office of High Priest of this new Chapter, and having accepted that important trust, and received the Order of High-Priesthood, I shall now proceed to install you into that office; a station highly honorable to all those who diligently perform

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The High Priest, as Master.

The King, as Senior Warden.

The Scribe, as Junior Warden.

The Captain of the Host, as Marshal, or Master of Ceremonies.

The Principal Sojourner, as Senior Deacon.

The Royal Arch Captain, as Junior Deacon.

The Master of the first Veil, as Junior Overseer.

The Master of the second Veil, as Senior Overseer.

The Master of the third Veil, as Master Overseer.

The Treasurer, Secretary, Chaplain, Stewards, and Tyler, as officers of corresponding rank.

The High Priest of every Chapter has it in special charge to see that the By-Laws of his Chapter, as well as the General Grand Royal Arch Constitution, and all the regulations of the Grand Chapter, are duly observed; — that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their Companions; — that true and accurate records of all the proceedings of the Chapter are kept by the Secretary; — that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter; — that the regular returns be made annually to the Grand Chapter; — and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy: and the well-being of the Institution requires that this duty should on no occasion be omitted.

the important duties annexed to it. I shall not attempt particularly to enumerate those duties; but only observe that, by a frequent recurrence to the Constitution and General Regulations, and a constant practise of the several sublime lectures and charges, you will be best able to fulfil them; and I am persuaded that the Companions who are appointed to preside with you, will give strength to your endeavors and support to your exertions.

I shall now propose certain questions to you, relative to the duties of your office, to which I must request your unequivocal answer:

1. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Brethren who have attained to this sublime Degree?

2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more or less than three Brethren to be exalted in your Chapter at one and the same time?

4. That you will not exalt any one to this Degree who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing Degrees?

5. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers?

6. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave in open Chapter with the most profound respect and reverence, as an example to your Companions?

7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

8. That you will not admit any visitor into your Chapter who has not been exalted in a Chapter legally constituted, without his being first formally healed?

9. That you will observe and support such By-Laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution and the general regulations of the Grand Chapter?

10. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe the General Grand Royal Arch Constitution, and the General Regulations of the Grand Royal Arch Chapter under whose authority you act?

12. That you will bind your successor in office to the observance of the same rules to which you have now assented?

Do you submit to all these things? and do you promise to observe and practise them faithfully? (*Assents.*)

"Let us kneel at the altar and invoke a blessing of the Deity." All the Companions kneel.

PRAYER BY GRAND CHAPLAIN.

"Most Holy and Glorious Lord God, the Great High Priest of heaven and earth:

"We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this new assembly, and now prostrate before thee. Fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors. May he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from Heaven, thy dwelling-place, and forgive our transgressions.

"Glory be to God the Father. As it was in the beginning," &c. Response, "So mote it be."

The new High Priest is then invested with his Robes; after which the Grand High Priest addresses him as follows:

Most Excellent: — I now invest you with this *Breast-plate*, the jewel and badge of the Order; and with this *Mitre*. Thus clothed, you represent the great Jeshua, son of Josedec, High Priest of Israel, who presided at the first Grand Masonic Council at Jerusalem. Those stones represented the twelve tribes of Israel, and served to bring them in memorial before the Lord. They will remind you not only of the support and obedience you may expect from the members of your Chapter, but of your duty and obligation to them.

Let the *Mitre* with which you are invested remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God; — that perfection is not given unto man upon earth, and that perfect holiness belongeth alone unto the Lord.

The *various colors* of the *Robes* you wear are emblematical of every grace and virtue which can adorn and beautify the human mind: each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

I now deliver into your hands the *Charter* under which you are to work; you will receive it as a sacred deposit, and never

permit it to be used for any other purposes than those expressed in it.

I present you with the *Book of the Law*, the great Light in every degree of Masonry. The doctrines contained in this sacred volume create in us a belief in the dispensations of Divine Providence, which belief strengthens our FAITH, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a HOPE of becoming partakers of the promises expressed in this inestimable gift of God to man; which hope enables us to ascend the second step. But the third and last being CHARITY, comprehends the former, and will continue to exert its influence, when Faith shall be lost in sight, and Hope in complete enjoyment.

I present you with the *Constitution* of the General Grand Royal Arch Chapter; the Rules and Regulations of the Grand Royal Arch Chapter of this State; and also with the By-Laws of your Chapter. You will cause all these to be frequently read and punctually obeyed.

And now, Most Excellent, permit me, in behalf of the Craft here assembled, to offer you our most sincere congratulations on your accession to the honorable station you now fill. I doubt not you will govern with such order and regularity as to convince your Companions that their partiality has not been misplaced.

Companions of ——— Chapter, — Behold your High Priest. [*They rise and bow, or, if the Installation be not public, salute him with the honors of Royal Arch Masonry.*] Recollect that the prosperity of your Chapter will as much depend on your support, assistance, and obedience, as on his assiduity, information, and wisdom.

22. The Marshal of the Chapter will then present the second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest. The Grand High Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer: if he answers in the affirmative, he is asked, whether he fully and freely assents to the same: if he answers in the affirmative, the Grand High Priest directs his Deputy to invest him with his clothing, &c., and then addresses him as follows, viz.:

CHARGE TO THE KING.

EXCELLENT COMPANION: — The important station to which you are elected in this Chapter requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and, should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties

Your badge (the LEVEL surmounted by a CROWN) should remind you, that although you are the representative of a KING, and exalted by office above your Companions, yet that you remain upon a level with them, as respects your duty to God, your neighbor, and yourself; that you are equally bound with them to be obedient to the laws and ordinances of the Institution; to be charitable, humane, and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The Institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the Institutions of our sublime Degrees, by placing the King in a situation subordinate to the High Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man.

The SCARLET ROBE, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fervency* and *zeal* with which you should endeavor to promote its prosperity.

In presenting to you the CROWN, which is an emblem of royalty, I would remind you, that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes.

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful discharge of your duties; and when the King of kings shall summon you into his immediate presence, from his hand may you receive a *crown of glory* which shall never fade away.

CHARGE TO THE SCRIBE.

EXCELLENT COMPANION: — The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them and to perform their duties. You will, therefore, perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The PURPLE ROBE, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of your Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing any thing that may create divisions or dissensions. You are, by all means in your

power, to endeavor to establish a permanent union and good understanding among all orders and degrees of Masonry; and as the glorious sun, at its meridian height, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge, (*Plumb-rule, surmounted by a Turban,*) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your Companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And, when the GREAT WATCHMAN OF ISRAEL, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

> "Such as the saints in glory love,
> And such as angels eat."

CHARGE TO THE CAPTAIN OF THE HOST.

COMPANION: — The office with which you are intrusted demands your most zealous consideration. The preservation of the essential traits of our ancient customs, usages, and landmarks, are within your province; and it is indispensably necessary that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood, and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private disci pline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

CHARGE TO THE PRINCIPAL SOJOURNER.

COMPANION: — The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon*, in the preparatory Degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As, in our intercourse with the

world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate; so it is of great importance, in all cases, that those impressions should be correct and just: hence it is essential that the officer who brings the blind by a way that they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *Robe of Office* is an emblem of humility, and teaches, that, in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-colored tessellated Border*, adorning the robe, is an emblem of ardor and perseverance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships, and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward.

CHARGE TO THE ROYAL ARCH CAPTAIN.

Companion: — The well-known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of *Junior Deacon*. It is your province, conjointly with the Captain of the Host, to attend to the examination of all visitors, and to take care that none are permitted to enter the Chapter but such as have *travelled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of the Host, during *the introduction of strangers among* the workmen; and should they be permitted to pass your post, may they by him be introduced into the presence of the Grand Council.

The *White Banner* intrusted to your care is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post without the *Signet of Truth*.

I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity, and propriety.

CHARGE TO THE MASTER OF THE THIRD VEIL.

Companion: — I present you with the *Scarlet Banner*, which is the ensign of your office, and with a Sword to protect and defend the same. The rich and beautiful color of your banner

who stand in need of, and are entitled to receive it. Do you desire distinction among your Companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a Companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

ADDRESS TO THE CHAPTER AT LARGE.

COMPANIONS: — The exercise and management of the sublime Degrees of Masonry in your Chapter hitherto are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honorable character. But when to these is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic and Christian charity, which are the great objects of this sublime Institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

May your *Chapter* become *beautiful* as the TEMPLE, *peaceful* as the ARK, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the INCENSE; your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your hearts be *pure* as the ALTAR, and your conduct *acceptable* as the OFFERING. May the exercise of your CHARITY be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support: may you be endowed with every good and perfect gift, while *travelling the rugged path of life*, and finally be *admitted within the veil* of heaven, to the full enjoyment of life eternal. So mote it be. Amen.

23. The officers and members of the Chapter will then pass in review in front of the Grand Officers, with their hands crossed on their breasts, bowing as they pass.

24. The Grand Marshal will then proclaim the Chapter, by the name of ———, to be regularly constituted, and its officers duly installed. The ceremonies conclude with an Ode.

CHAPTER IX.

ENCAMPMENT ORDERS.

KNIGHTS OF THE RED CROSS.

ORIGIN OF THE ORDER.

The title of this degree is a misnomer. The historical circumstances on which it is founded have no connection with the Cross or Christianity. Knights of the Sword, or Knights of the East and West, (in reference to the mixed Persian and Jewish character of the degree,) would be a more appropriate title. Ignorance has taken from it its good name, and fixed upon it one with which it has no lawful affinity. It is not true, as has been asserted, that the Order was known in Palestine, in the time of the Crusades, by its present title. It had nothing to do with the Crusades, which were exclusively a Christian enterprise. The Knights of the Red Cross, who blazed forth in such splendor during the holy wars, were the Knights Templars, and were scarcely less the enemies of the Jews than of the Saracens. The degree is founded on that portion of Jewish history which narrates the difficulties encountered by the Jews in the rebuilding of the second Temple, commencing immediately subsequent to the death of Cyrus, king of Persia. It is a continuation of the history of the Royal Arch, and ought not, and, in this country, cannot, be conferred on any Brother who has not been exalted to that sublime degree.

OFFICERS AND STATIONS.

A Council of Knights of the Red Cross consists of any convenient number of members, and the following Officers, viz.:— 1. Sovereign Master, whose station is in the East, or at the head of his Council. 2. Chancellor, seated on the right of the Sovereign Master. 3. Master of the Palace, on the left of the Sovereign Master. 4. Prelate, on the right of the Chancellor. 5. Master of Cavalry, on the right of the first division, or line of cavalry, when separately formed, and on the right of the whole when formed in line. 6. Master of Infantry, on the right

of the second division, or line of infantry, when separately formed, and on the left of the whole when formed in line. 7. Master of Finances, on the right, in front of the Chancellor. 8. Master of Despatches, on the left, in front of the Master of the Palace. 9 Standard Bearer, in the West. 10. Sword Bearer, on the right of the Standard Bearer, in the West. 11. Warder, on the left of the Standard Bearer, in the West. 12. Guards. 13. Sentinel. The members are arranged, in equal numbers, on the right and left of the throne.

PRAYER AT OPENING.

O thou eternal, immortal, and invisible God, who didst aforetime lead the children of Israel from the land of Egypt and out of the house of bondage; we would desire to come into thy presence, at this time, with grateful hearts, to render thanks and praise for the wonderful display of thy goodness and mercy. Be thou pleased, O God, to be with thy servants who are now assembled in thy name; lift upon each one of us the light of thy countenance; defend us from the evil intentions of our enemies, while travelling the journey of life; and when we shall finally come into thy presence, to be freed from the chains of sin and the sackcloth of repentance, be thou merciful unto us, O God, not according to our deserts, but according to our necessities; and thine shall be the praise forever and ever. Amen.

FIRST LESSON.

The following passages of Scripture are appropriate to this degree and are usually read by the Prelate, as the representative of Jeshua, who presided at the first Grand Masonic Council, assembled at Jerusalem, in the second year of the reign of Darius, king of Persia, to deliberate on the unhappy state of the Fraternity during the reigns of Ahasuerus and Artaxerxes, and to devise means whereby they might obtain the favor of their new Sovereign, and gain his consent to rebuild their city and Temple.

Ezra iii. 8—11.

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua, the son of Josedec, and the remnant of their Brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his Brethren, Kadmiel and his sons, the sons of Judah, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

Ezra iv.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Essar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation, against the inhabitants of Judah and Jerusalem.

"And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort: (Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest

o. their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.)

"This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side of the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

"Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their Companions that dwell in Samaria, and to the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, were paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings?

"Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their Companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia."

SECOND LESSON.

The accusations which were brought against the Jews before the kings Ahasuerus and Artaxerxes, and in consequence of which the work of rebuilding the Temple was interrupted until the second year of the reign of Darius, are fully set forth by Ezra, in the preceding lesson.

We are told that Zerubbabel had been formerly honored with the favorable notice and friendship of Darius. And this is corroborated by Josephus; as is also the fact, that Zerubbabel revisited Babylon, on the accession of Darius to the throne: a circumstance which seems to have been overlooked by some Biblical commentators, who have expressed a doubt whether Zerubbabel was actually present at the Banquet, of which we shall immediately have occasion to speak. Josephus expressly says, that, "about this time, Zerubbabel, who had been made governor of the Jews that *had been in captivity*, came to Darius *from* Jerusalem; *for there had been an old friendship between him and the king*." The same historian further informs us, that while Darius was "a private man, he made a vow to God, that if he ever came to be king, he would send all the vessels of God that were in Babylon, to the Temple at Jerusalem." To remind the king of this vow, and to request the fulfilment of it, Zerubbabel voluntarily undertook the hazardous enterprise of traversing the Persian dominions, and seeking admission to the presence of the king. On his arrival at Babylon, he was introduced to Darius, who recognized in him his former friend and intimate associate; and having ascertained the object of his mission, he at once restored him to his confidence. In the language of Josephus, "he was thought worthy, with two others, to be guards of the king's body, and obtained that honor which he sought for."

Soon after the arrival of Zerubbabel, Darius gave a magnificent entertainment, to which, Josephus informs us, he invited the Princes of Persia, the rulers of the Medes, the toparchs of India and Ethiopia, and the generals of his one hundred and twenty-seven provinces, together with all who were born in his house, or attached to his court. After the Banquet, and when the guests had withdrawn, Darius retired to rest. Having reposed for a short time, he awoke, when, not feeling himself

again inclined to sleep, he engaged in a familiar conversation with the three guards of his body, (of whom Zerubbabel was one,) and promised, that to him who should make an oration about points that he should inquire of, such as should be most agreeable to truth and the dictates of wisdom, he would grant it, as a reward of his victory, to put on a purple garment, to drink from cups of gold, to have a chariot with bridles of gold, to wear a head tiara of fine linen, and a golden chain about his neck, and to sit next to himself, on account of his wisdom, and to be called the king's cousin.

It is the opinion of Professor Whiston, that this entertainment was contrived by Darius, "in order to be decently and inoffensively put in mind by Zerubbabel of fulfilling his old vow for the rebuilding of Jerusalem and the Temple, and the restoration of the worship of the one true God there."

The particular question proposed by Darius was as follows:— "Which is the greatest, the strength of WINE, of the KING, or of WOMEN?" The first who made answer, replied, that *Wine* was the strongest; the second, that the *King* was the strongest:— but Zerubbabel, seeing, probably, that the time had arrived when he might decently and inoffensively remind the king of his vow, and request the fulfilment of it, and knowing the great reverence of the Persians for the truth, replied, that *Women* were stronger than either; but that, above all things, TRUTH beareth the victory.

The king, being forcibly struck with the addition Zerubbabel had made to his question, ordered that the Princes, and nobles, and members of his household should be assembled on the following day, to hear the subject debated.

THIRD LESSON.

On the following day, the Princes and nobles of the court, and most of the guests of the preceding evening, being assembled in the hall where the king usually gave audience, Darius placed himself upon the royal seat of judgment, and directed the respondents to proceed with their arguments in support of

the positions they had respectively assumed the evening before The first began as follows, on the

STRENGTH OF WINE.

"O ye Princes and Rulers! How exceedingly strong is *Wine!* It causeth all men to err who drink it. It maketh the mind of the king and the beggar to be all one; of the bondman and the freeman, of the poor man and the rich. It turneth, also, every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt. It changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brother, and draw his sword against his best friend. O ye Princes and Rulers, is not WINE the strongest, that forceth us to do these things?"

The second answered as follows, on the

POWER OF KINGS.

"It is beyond dispute, O ye Princes and Rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases; but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them at will and pleasure. Now he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel, upon the

POWER OF WOMEN AND OF TRUTH.

"O ye Princes and Rulers! The strength of WINE is not to be denied; neither is the power of KINGS, that unites so many men in one common allegiance; but the supereminency of WOMEN is yet above either of these; for kings are but the gifts of women; they are also the mothers of those that cultivate our vineyards.

"Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force and importance of TRUTH. As for all other things, they are mortal and transient. Truth alone is unchangeable and everlasting. The benefits we derive from it are subject to no variations or vicissitudes of time or fortune. In her judgment there is no unrighteousness. She is the wisdom, strength, power, and majesty of all ages. *Blessed, thrice blessed, be the god of* TRUTH."

When Zerubbabel had finished speaking, the Princes and rulers cried out, "*Great is truth, and mighty above all things.*" Then said the king to Zerubbabel, "Ask what thou wilt, and I will give it thee, because thou art found the wisest amongst thy companions."

To this invitation, Zerubbabel made the following

REPLY.

"O king, remember the vow thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore all the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to rebuild the Temple which was burned when Judah was made desolate by the Chaldees And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof, with thine own mouth, thou hast vowed to the KING OF HEAVEN."

Then Darius "arose and kissed him," says Josephus, "and wrote to the toparchs and governors, and enjoined them to conduct Zerubbabel, and those that were going with him to build the Temple." He directed the rulers of Syria and Phœnicia to furnish cedar trees from Lebanon, and assist him in building the Temple. "He also wrote to them, that all the captives who should go to Judea should be free." He prohibited his deputies and governors from laying any taxes upon them, and ordered the restoration of the villages that had been taken from them. He gave them fifty talents in silver, and directed the sacred garments for the Priests to be made at his own charge. He restored the musical instruments used by the Levites, and gave a portion of land to those who guarded the city and Temple, together with a determinate sum for their maintenance; and withal he sent back the holy vessels. More than Cyrus promised, Darius performed.

FOURTH LESSON.

The fourth chapter of Nehemiah, from the seventh to the twenty-first verse, both inclusive, and the whole of the fifth Chapter of Ezra, are considered appropriate to this degree, and to this lesson; but as they are seldom used, if at all, and as they can be easily referred to in the Bible, if wanted, we have not thought it worth while to introduce them here. The following contains all the essential points in the omitted passages, and is beautifully illustrative of the ritus of the degree.

Ezra vi. 1—15.

"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits: with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dung-hill for this. And the God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

"Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

CHAPTER X.

ENCAMPMENT ORDERS.

ORDER OF KNIGHTS TEMPLARS.

ORIGIN AND TITLE.

THE Order of Knights Templars originated in the early days of the Crusades. When intelligence of the capture of Jerusalem by the Crusaders, in 1099, had reached Europe, the zeal of pilgrimage blazed forth with increased fierceness; and promiscuous crowds of both sexes, old men and children, virgins and matrons, thinking the road then open and the journey practicable, pressed forward towards the Holy City. The infidels had indeed been driven out of Jerusalem, but not out of Palestine. The lofty mountains bordering the sea coast (says Mr. Addison) were infected by bold and warlike bands of fugitive Mussulmen, who maintained themselves in various impregnable castles and strongholds; from whence they issued forth upon the high-roads, cut off the communication between Jerusalem and the sea-ports, and revenged themselves for the loss of their habitations and property, by the indiscriminate pillage of all travellers. The pilgrims, whether they approached the city by land or sea, were alike exposed to almost daily hostility, plunder, and death.

To alleviate the dangers and distresses to which these pious enthusiasts were exposed, *to guard the honor of the saintly virgins and matrons,** and to protect the gray hairs of the venerable palmer, *nine noble knights,*† who had greatly distinguished themselves at the siege and capture of Jerusalem, formed a *Holy Brotherhood-in-Arms*, and entered into a solemn compact to aid one another in clearing the highways of infidels and of robbers, and in protecting pilgrims through the passes and defiles of the

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* "To kiss the holy monuments," says William of Tyre, "came sacred and chaste widows, forgetful of feminine fear and the multiplicity of dangers that beset their path."

† Addison's History of the Knights Templars.

mountains to the Holy City. Warmed with the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the *Poor Fellow-Soldiers of Jesus Christ.* They renounced the world and its pleasures; and in the holy church of the Resurrection, in the presence of the Patriarch of Jerusalem, embraced vows of perpetual chastity, obedience, and poverty, after the manner of monks.

At first they had no church, and no particular place of abode; but in the year 1118, they had rendered such acceptable service to the Christians, that Baldwin the Second, king of Jerusalem, granted them a place of habitation within the sacred inclosure of the Temple, on Mount Moriah, amid those holy and magnificent structures, partly erected by the Christian emperor Justinian, and partly built by the Caliph Omar, which were then exhibited by the monks and priests of Jerusalem, whose restless zeal led them to practise on the credulity of the pilgrims, as the *Temple of Solomon;* whence the "Poor Fellow-Soldiers of Jesus Christ" came thenceforth to be known by the name of "*the Knighthood of the Temple of Solomon;*" * or, *Knights Templars.* William of Tyre says, they occupied "the palace," or "royal house, to the south of the Temple of the Lord, vulgarly called *the Temple of Solomon.*"

Such was the origin of the Order and name of the Knights Templars; and here we leave their history; referring the reader to Addison, and other credible writers on the subject, for full details of their subsequent brilliant career and shameful destruction.

The original *Dress* of the Templars was *white.*

The true *Cross* of the Order is the Patriarchal Cross, so called, from its having been appropriated to be worn by the Patriarchs, as the triple Cross is worn by the Pope. It is crossed twice, to denote that the work of redemption which was wrought on the Cross, through the crucifixion of the Savior, extended alike to the Patriarchs and Pilgrims. Beside this, the plain white cloaks of the knights were adorned with octangular blood-

* Pantaleon, lib. iii. p. 82.

red Crosses, to signify that they were to shed their blood in the service of the Church.

The original *Banner* of the Order represented *two knights* riding on *one horse*, to signify their poverty and humility; but as no possible means were ever successfully devised to keep any body of men poor, it was soon laid aside. Their great standard, and that which we are, perhaps, to regard as the true Banner of the Order, was *White*, with *Red Crosses;* symbolical, like their dress, of purity of life, and of courage, even unto death. A third Banner, being that which they bore in battle, was composed of two black and white strips of silk, seamed together; signifying *white* and *fair* to Christians, but *black* and *terrible* to their enemies.

OFFICERS AND STATIONS.

An Encampment of Knights Templars consists of the following Officers, viz.:—1. M. E. Grand Commander; his station is in the East, or at the head of his Encampment. 2. Generalissimo, in the East, on the right of M. E. G. Commander. 3. Captain General, in the East, on the left of the M. E. Grand Commander. 4. Prelate, on the right of the Generalissimo. 5. Senior Warden, at the S. W. angle of the triangle, and upon the right of the first division.* 6. Junior Warden, at the N. W. angle of the triangle, and upon the left of the third division. 7. Treasurer, on the right, in front of the Generalissimo. 8. Recorder, on the left, in front of the Captain General. 9. Standard Bearer, in the West. 10. Sword Bearer, on the right of the Standard Bearer, in the West. 11. Warder, on the left of the Standard Bearer, in the West. 12. Guards. 13. Sentinel. The Knights are arranged, in equal numbers, on the right and left of the hall. The Past Commanders in the East.

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* When the Encampment is formed in triangle, the place of the Wardens, at the triangle, is as above stated. They are on the right and left of the divisions named only when the body is formed in line. Some little misunderstanding has heretofore existed in this respect, which it is the object of this note to correct.

CHARGE AT OPENING

James i. 1—10, 26, 27.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting: My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing from the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

PRAYER AT OPENING.

Supreme Architect of the Universe, whose All-Seeing Eye surveys the inhabitants of this lower world, behold us, thy dependent creatures, with thy favor and blessing. We adore thee as a holy and merciful God, whose righteous providence orders all things in heaven and on earth; and from whom all holy desires, all good councils, and all just works do proceed. We beseech thee to direct and bless us in what we do. Give us wisdom to choose, and grace to perform, whatever is according to thy holy will. Preserve us from every sin; protect us in every danger, and grant that all our doings, being ordered by thy governance, may be righteous in thy sight. Especially would we at this time render thee our thanksgiving and praise for the Institution, as members of which we are now assembled, and for all the pleasures we have derived from it. We thank thee that the few, who are here met together, have been favored with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. May the solemnity of our Institution be duly impressed on our minds, and have a lasting effect upon our lives. Endue us, O Lord, with wisdom

and fortitude to resist the temptation of our unruly passions while travelling the pilgrimage of this life, so that when solicited by avarice, we may not, with Judas, sell our God, or so far yield to the weakness and infirmities of our nature, as, with Peter, to deny our Master. But by the beauty of holiness, may we be incited to practise that charity which is recorded in thy Word, and so let our light shine before men, that they, seeing our good works, may glorify thee, our Father which art in heaven. Grant this, O merciful God, through Him, who is the resurrection and the life, thy Son, our Savior, Jesus Christ. Amen.

FIRST LESSON.

FIRST EXHORTATION.

——— I greet thee.

Silver and gold have I none; but such as I have give I thee. * * * * * * *

Hearken to a lesson to cheer thee on thy way and assure thee of success.

And Abraham rose up early in the morning, and took *bread* and a *bottle* of *water* and gave it unto Hagar (putting it on her shoulder) and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of Heaven, saying, Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation: and God opened her eyes, and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God, as dear children, rejoicing in the Lord alway; and again I say, Rejoice.

Farewell ———. God speed thee:

SECOND EXHORTATION.

——— I greet thee. * * * * *

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ: For in him dwelleth all the fulness of the Godhead bodily.

Farewell ———. God speed thee.

THIRD EXHORTATION.

——— I greet thee. * * * * *

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me: Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

Farewell ———. God speed thee.*

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* The following Exhortations are used in the Encampments in Boston, instead of those given in the text: —

FIRST EXHORTATION.

——— I greet thee:

Silver and gold have I none; but such as I have give I unto thee.

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Hearken to a lesson to cheer thee on thy way and assure thee of success.

Let the brother of low degree rejoice in that he is exalted. Come unto me all ye that are weary and heavy laden, and I will give you rest.

Christ also suffered for us, leaving us an example that we should follow his steps. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Let therefore brotherly love continue.

Farewell ———. God speed thee.

SECOND EXHORTATION.

——— I greet thee. * * * * * *

Hearken to a lesson to cheer thee on thy way and assure thee of success.

To do good and communicate, forget not: for with such sacrifices God is well pleased.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Remember them that are in bonds, as being bound with them; and them which suffer adversity, as being yourselves also in the body.

Be not weary in well doing; for in due time ye shall reap, if ye faint not.

Farewell ———. God speed thee.

THIRD EXHORTATION.

——— I greet thee. * * * * * *

Hearken to a lesson to cheer thee on thy way and assure thee of success.

Charity covereth a multitude of sins. If a brother or sister be naked and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed, and be ye filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?

Now may He who is able send you forth into the world, "thoroughly furnished unto all good works," keep you from falling into vice and error, improve, strengthen, establish, and perfect you.

Be thou faithful unto death, and I will give thee a crown of life.

Farewell ———. God speed thee.

SECOND LESSON.

Matthew xxvi. 14—26.

"Then one of the twelve, called Judas Iscariot went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, my time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."

THIRD LESSON.

Matthew xxvi. 36—50.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again and prayed the third time, saying the same words. Then cometh he to his disciples, and saith

unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now, he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him."

FOURTH LESSON.

Matthew xxvii. 24—38.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

"And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: And set up over his head his accusation written, This is Jesus, the King of the Jews.

FIFTH LESSON.

"Although it is appointed unto all men once to die, yet, as the Scriptures inform, the Savior of the world arose from the

dead and ascended into Heaven, there forever seated on the throne of majesty on high; so they also assure us, that all who have received Him for their righteousness, and put their trust in Him, shall rise to life everlasting.

"In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

"And he led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."

SIXTH LESSON.

Acts i. 15—27.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and Brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained a part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as tha field is called in their proper tongue, Aceldama, that is to say The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein and his bishoprick let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John.

unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots and the lot fell upon Matthias; and he was numbered with the eleven apostles"

CHARGE AT CLOSING.

Ephesians vi. 10—17, 23.

"My Brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"Peace be to the Brethren, and love with faith from God the Father and the Lord Jesus Christ."

CHAPTER XI.

ENCAMPMENT ORDERS.

ORDER OF KNIGHTS OF MALTA.

HISTORICAL INTRODUCTION.

THIS Order, like that of the Temple, originated in Palestine. Certain Christian merchants of Malfi, in Naples, says Clark,* obtained leave of the Caliph of Egypt to dwell near the Holy Sepulchre of Christ, at Jerusalem, and to erect a small house for the entertainment of themselves and pilgrims, which they named the Hospital of Christians. They soon became eminent for their devotion, charity, and hospitality; and, having adopted St. John the Baptist for their Patron, they were called "Brethren Hospitallers of St. John Baptist of Jerusalem," to distinguish them from the Knights of the Holy Sepulchre. They took the *black* habit of St. Augustin, and on the left breast wore a *white* Cross of eight points. They soon distinguished themselves as a military body, and became the rivals of the Order of the Temple.

Having subsequently been driven out of Palestine, they removed to Cyprus; but soon after took possession of the Island of Rhodes, which they fortified and held until 1523, when they were expelled from it by Solyman, the Magnificent. They then removed to the Island of Malta, (the ancient Melita,) which, with Tripoli and Gaza, were, in 1530, granted to them by the Emperor Charles V. Here they remained until 1798, when Malta was taken by Napoleon. In 1801, the English took the Island from the French, and restored it to the Order. The Knights were, however, again compelled to leave the Island, and it fell into the hands of Great Britain. The order has now a merely nominal existence, with some small possessions in Italy.

The degree of the Order of Malta, as practised in connection with Freemasonry, is supposed to have had its origin in the suppression of the Knights Templars, by Philip the Fair, and

* History of Knighthood.

their incorporation with the Knights of St. John, by Pope Clement V.

As has been already intimated, the Templars and Knights of St. John were the rival Orders of Palestine. They were enlisted in the same holy cause, animated by the same enthusiasm, and often contended, side by side, against the same infidel foe; yet there had always existed between them an unconquerable spirit of jealousy, which, on various occasions, gave rise to fierce and deadly encounters among the members. It was natural, therefore, that the Templars, as an Order, even in their hour of calamity, excited by the recollection of past events, should be irreconcilably opposed to the connection which the grasping avarice of Philip and the mendacious hypocrisy of Clement had proposed for them. A considerable number of them, however, as individuals, tacitly at least, assented to the union. This is true of many of those who were driven out of Palestine in 1291. Justly apprehensive of the result of the illegal criminal proceedings which had been instituted against their Grand Master and his companions in France and foreseeing the destruction of their Order, they resorted to the Island of Rhodes, and enrolled themselves under the protection of the Grand Master of the Knights of St. John. The union was subsequently formally decreed by Clement, and their worst fears were realized.

At the time the Knights of St. John took possession of the Island of Malta, they were the only one of all the Military Orders of Palestine which was recognized by the sovereign powers of Europe. Several of the other Orders continued, in deed, to maintain a nominal existence, and distinct organizations; but they had lost most of their power, and all their political influence. The Order of Malta alone remained in the enjoyment of its wealth and credit. Its ramifications extended throughout Christendom; and it continued to maintain Grand Priories, as well in England as on the continent. These gave to its members, who were scattered all over Europe, great and desirable personal advantages, and enabled the Order, as a body, to exercise a more powerful and extensive influence, in all public affairs, than any other association then in existence. To secure to themselves the full enjoyment of these advantages - to protect their Order against imposition from the *Knights*

Errant and the strolling members of the decayed Orders, and at the same time, to establish a test by which to distinguish each other, in their new capacity and relations, — our traditions inform us, they instituted the degree known among Masons as the Order of Malta.

The following passages of Scripture are appropriate to the degree, and are usually recited in the course of the ceremonies

Acts xxviii. 1—7.

"And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt the man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

St. John xix. 19.

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.'

St. John xx. 24—30.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

CHARGE TO THE CANDIDATE.

Sir Knight: — Having passed through our solemn ceremonies, and entered the lines of our Encampment, you are, as a Knight Templar, henceforth to let your light so shine before men, that they, seeing your good works, may glorify our Father who is in heaven. You are to distribute alms to poor and weary Pilgrims travelling from afar; to feed the hungry; clothe the naked, and bind up the wounds of the afflicted. You are to inculcate and practise the moral virtues; to protect the innocent, relieve the distressed, and succor the helpless; and, amidst all the temptations which surround you, never to be drawn aside from the path of duty.

Should calumny attack the character of a worthy Brother, recollect that you are to stand forth in vindication of his good name, and to aid him on all lawful occasions. And, on the other hand, should prejudice or envy assail your own honor interest, or happiness, remember that you have the counsel and support of your Brethren to sustain you; that their mystic swords are ever ready, at your call, to leap from their scabbards in defence of your innocence and rights.

And now, Sir Knight, I bid you a hearty welcome to all the rights and privileges — even to that disinterested friendship and unbounded hospitality, which have ever, and we trust will long continue to characterize and illustrate these noble Orders.

With the age and occasion that gave them birth, the adventurous and warlike element of their character has passed away but its moral and beneficent principle still remains, bright in all its primitive beauty and loveliness, to excite, as in the day of their greatest glory, that spirit of refined and moral chivalry which prompts us to press onward in the cause of Truth and Justice; stimulates us to exertion in behalf of the destitute and oppressed; to wield the sword, if need be, when pure and undefiled Religion calls us in her defence; and, in a Brother's cause, to do *all* that "may become *men*."

They also teach the triumph of immortality, — that, though death has its sting, its infliction is but for a moment, — that this frail organization, though here subject to "the many ills that flesh is heir to," possesses an ethereal principle, which shall soar to the realms of endless bliss and beyond the power of change, to live forever.

CHAPTER XII.

ORDER OF CEREMONIES,

IN CONSTITUTING AND DEDICATING ENCAMPMENTS: WITH THE FORMS OF INSTALLATION.

CONSTITUTION AND DEDICATION.

GENERAL DIRECTIONS.

1. THE new Encampment will assemble in their Hall, and be in order, — arranged on the right and left of the Chair, with swords drawn.

2. The Grand Encampment will meet in an adjacent room and open.

3. A committee from the new Encampment will inform the Grand Marshal * that their Encampment is prepared to receive the Grand Encampment: the Grand Marshal will announce the same to the Grand Master.

4. The committee will conduct the Grand Encampment to their Hall, in procession, where they will be received with the usual honors.

5. The officers of the new Encampment will resign their seats to the Grand Officers, and cause their Jewels to be collected, laid upon the altar, and covered.

6. The ceremonies will then commence with an Ode, followed by a Prayer and Oration.

7. The Grand Marshal will then rise and say:

"M. W. GRAND MASTER: A constitutional number of Knights Templars, duly instructed in the sublime mysteries of our Orders having received from the proper authority a WARRANT, or CHARTER, authorizing them to open and hold a regular Encampment of Knights Templars, are now assembled for the purpose of being legally constituted, and having their officers installed in due and ancient form."

* The Grand Marshal is an officer of convenience, and is usually appointed for the occasion.

8 The M. W. Grand Master will then direct the Grand Recorder to read the Warrant, or Charter; after which, he will make the following

DECLARATION OF CONSTITUTION.

"Sir Knights: — By virtue of the high powers in me vested, I do now form and constitute you, my worthy Brethren, into a just and regular Encampment of Knights Templars, by the name of ——— Encampment; and you are henceforth authorized and empowered to open and hold a *Council of Knights of the Red Cross*, an *Encampment of Knights Templars*, and of *Knights of Malta*, of the Order of St. John of Jerusalem: and to do and perform all such things as thereunto may appertain, conforming in all respects to the Constitution of the General Grand Encampment of the United States, and the by-laws and general regulations of the State Grand Encampment, under whose authority you act. And may the God of your fathers be with, guide, and direct you in all your doings."

9. The Jewels will then be uncovered to solemn music. After which, the M. E. Prelate will rise and pronounce the following

DEDICATORY DECLARATION.

"To our most eminent and exemplary Patron St. John the Almoner, I do now solemnly Dedicate this new Encampment. And may the God of all grace abundantly bless its members in their laudable undertaking. May he be to them, individually and collectively, a strong shield of defence against every sinful temptation: — improve, strengthen, establish and perfect them, and keep them from falling into vice and error Glory to be to God on high."

Response. "As it was in the beginning, is now, and ever shall be, world without end." Amen.

10. The Grand Marshal then says, "I am directed to proclaim, and I do hereby proclaim, this Encampment, by the name of ——— Encampment, duly constituted and dedicated This," &c.

11. An appropriate Ode or Hymn may now be sung.

INSTALLATION.

12. The Grand Marshal will then present the M. E. Grand Commander of the new Encampment, for Installation, in the following words:

"MOST WORSHIPFUL GRAND MASTER:—I have the honor to present to you the Most Eminent Sir —— ———, who has been appointed to the office of Grand Commander of this Encampment. I find him to be well skilled in our sublime mysteries, and observant of the moral precepts of our forefathers; and have, therefore, no doubt that he will discharge the important duties of his office with fidelity."

13. The Grand Master will then draw his sword, and holding it horizontally, the edge towards the Grand Commander elect, the latter will place his left hand on the same, and his right on his left breast, and repeat after the former the following

OATH OF OFFICE.

"I, A. B., do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the duties incumbent upon the office to which I have been appointed; that I will support and maintain the By-laws of this Encampment; the laws and Constitution of the State Grand Encampment, and the Constitution and edicts of the General Grand Encampment of the United States of America."

14. The Grand Master (or installing officer) will then address the Grand Commander elect, as follows:

"M. E. SIR:—Having been elected to the important and nonorable station of M. E. Grand Commander of this new Encampment, it is with unfeigned pleasure that I enter upon the discharge of the pleasing duty of installing you into your office. As the head of an institution founded upon the Christian religion and the practice of the Christian virtues, you will sensibly realize the great responsibility of the new relation in which you now stand to your Brethren; and, I am fully persuaded, will so conduct the important interests about to be committed to your hands, as to reflect honor upon yourself and credit upon your Encampment

"It now, Sir Knight, becomes my duty to propose certain questions to you, relative to your office, to which I must request unequivocal answers.

1. Do you solemnly promise, upon the honor of a Knight Templar, that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Brethren who have attained this magnanimous Order?

2. That you will never suffer your Encampment to be opened, unless there be present seven regular Sir Knights of the Order?

3. That you will not confer the Orders upon any one who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing Degrees?

4. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers?

5. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave in open Encampment with the most profound respect and reverence, as an example to your Brethren?

6. That you will not acknowledge nor have intercourse with any Encampment that does not work under a constitutional Warrant or Dispensation?

7. That you will not admit any visitor into your Encampment who has not been Knighted in an Encampment legally constituted, without his being first formally healed?

8. That you will observe and support such By-laws as may be made by your Encampment, in conformity to the Constitution of the General Grand Encampment, and the general regulations of the Grand Encampment under whose authority you work?

9. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the Chair to them, severally, when they may visit your Encampment?

10. That you will support and observe the Constitution of the General Grand Encampment, and the General Regulations of the Grand Encampment under whose authority you act?

11. That you will bind your successor in office to the observance of the same rules to which you have now assented?

"Do you submit to all these things? and do you promise to observe and practise them faithfully?" (*Assents.*)

15. The M. W. Grand Master then proceeds with the installation, as follows:

MOST EMINENT: — You will now permit me to invest you with this badge of your office. It is a *Cross*, surmounted by rays of light. It is an appropriate and beautiful emblem of the sublime principles of this magnanimous and Christian Order of Knighthood. The Cross will remind you of Him who offered up his life as a propitiation for the sins of the world; and the refulgent rays that emanate from it, of those divine teachings and sublime precepts which He has left to guide and direct us in the paths of truth and holiness.

I present you the CHARTER of your Encampment. You will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it, and safely transmit it to your successor in office.

I also commit to your hands the HOLY BIBLE, the Great Light in every degree of Masonry, together with the CROSS SWORDS.

The doctrines contained in this sacred volume create in us a belief in the existence of the eternal JEHOVAH, the one only true and living God, the Creator and Judge of all things in heaven and on earth. They also confirm in us a belief in the dispensations of his Providence. This belief strengthens our FAITH, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a HOPE of becoming partakers of the promises expressed in this inestimable gift of GOD to man; which hope enables us to ascend the second step. But the third and last being CHARITY, comprehends the former, and will continue to exert its influence when Faith shall be lost in sight, and Hope in complete enjoyment.

The CROSS SWORDS, resting upon the HOLY BIBLE, are to remind us that we should be "strong in the Lord, and in the power of his might," — that we should "put on the whole armor of God," to be able to wrestle successfully against principalities and powers, and "spiritual wickedness in high places."

Lastly, I present to you the Constitution of the General Grand Encampment of the United States of America, the Rules and Regulations of the Grand Encampment of this State, and the

By-Laws of your Encampment. You will frequently consult them yourself, and cause them to be read for the information of your Encampment, that all, being informed of their duty, may have no reasonable excuse to offer for the neglect of it.

And now, Most Eminent, permit me to induct you into the Chair of your Commandery, and, in behalf of the Sir Knights here assembled, to offer you my most sincere congratulations on your accession to the honorable station you now fill. It will henceforth be your special duty to preserve inviolate the Laws and Constitutions of the Order, to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. You will distribute alms to poor and weary pilgrims travelling from afar, feed the hungry, clothe the naked, and bind up the wounds of the afflicted. You will inculcate the duties of Charity and hospitality, and govern your Commandery with justice and moderation. And finally, my Brother, may the bright example of the illustrious heroes of former ages, whose matchless valor has shed undying lustre over the name of Knight Templar, encourage and animate you to the faithful performance of every duty.

Sir Knights: — Behold your Grand Commander. [*The Knights rise and present arms.*] Recollect, Sir Knights, that the prosperity of your Encampment will as much depend on your support, assistance, and obedience, as on the assiduity, fidelity, and wisdom of your Commander.

16. The remainder of the officers are then duly qualified, by taking the oath of office, in the form and manner before stated. After which, the Grand Marshal presents the Generalissimo.

CHARGE TO THE GENERALISSIMO.

Sir: — You have been appointed Generalissimo of this Encampment, and I with pleasure invest you with this Jewel, the appropriate badge of your office. It is a *Square*, surmounted by a *Pascal Lamb*, emblematical of the spotless Lamb of God, who takest away the sins of the world.

The *Square* is to remind you that the Degrees of Masonry and Orders of Knighthood were formerly governed by the same Grand Masters, and that the same great principles of Brotherly Love and friendship should forever govern the members of both.

Your station is on the right of your Commander You are to receive and communicate all orders, signals, and petitions; to assist the M. E. Grand Commander in the various duties of his office; and, in his absence, to preside over the Encampment. Your regard for the prosperity of this Encampment, and your attachment to the great beneficent principles of our Order, will stimulate you to the faithful performance of all your duties. Be courteous to the Sir Knights with whom you are associated; and, while reminding them of those things which make for their temporal happiness and everlasting peace, receive for your own encouragement and comfort the divine promise: "Be thou faithful unto death, and I will give thee a crown of life."

CHARGE TO THE CAPTAIN GENERAL.

Sir:—You have been appointed Captain General of this Encampment, and I now invest you with the badge of your office. It is a *Level*, surmounted by a *Cock*, the symbol of courage. In pagan mythology, the *Cock* was consecrated to the deities of war. As an emblem, it should stimulate you to persevere, with undaunted courage, in the discharge of every moral and religious duty, ever remembering that you are but a "weary pilgrim" upon the *Level* of time, passing rapidly onward to that "undiscovered country, from whose bourne no traveller returns."

Your station is on the left of the Most Eminent Grand Commander. Your duty is to see that the proper officers make all due preparations for the various meetings of the Encampment; that the asylum is in suitable array for the reception of candidates and the dispatch of business, and to receive all orders issued by the Most Eminent Grand Commander, and communicate them through the officers of the line. In the absence of your superior officers, you will preside over the Encampment.

CHARGE TO THE PRELATE.

Most Excellent Sir:—You have been appointed Prelate of this Encampment, and I now invest you with this Jewel, the badge of your office. It is a *Triple Triangle*, emblematical of

Eternity, and reminds us that here is not our abiding place. Your station is on the right of the Generalissimo. You are to officiate at the altar, and offer prayers and oblations to Deity. Your inclination will prompt you to the faithful performance of those solemn services which created beings should constantly render to their infinite Creator, and which, when offered by one whose holy profession is "to point to Heaven, and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

CHARGE TO THE SENIOR WARDEN.

SIR:—You have been appointed Senior Warden of this Encampment, and I now invest you with the badge of your office. It is a *Hollow Square* and *Sword of Justice*. The *Square* is one of the Great Lights in Masonry; and it has been well said by an ancient philosopher, that he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good and of a SQUARE POSTURE, without reproof. The *Sword* in your hand, like the flaming sword at the Garden of Eden, should turn every way in defence of the honor and happiness of your Encampment.

Your station is at the South West angle of the Triangle, and, when in line, on the right of the first division. Your duty is to attend Pilgrims Warrior travelling from afar, to comfort and support Pilgrims Penitent, and, after due trial, to recommend them to the favor and protection of the Most Eminent Grand Commander. It will also devolve on you to teach your division their duties and exercises, to form the avenues for the approach and departure of the Most Eminent Grand Commander, and to prepare the lines for inspection and review.

Finally, Sir Knight, "Let your light so shine before men, that they, seeing your good works, may glorify our Father which art in heaven."

CHARGE TO THE JUNIOR WARDEN.

SIR:—You have been appointed Junior Warden of this Encampment, and it gives me pleasure to invest you with the

badge of your office. It is an *Eagle* and *Flaming Sword.* The *Eagle* was a component part of the Cherubim, and denoted wisdom and sublimity. Your Jewel is therefore to denote, that the *Sword* should never be drawn but at the dictates of wisdom, nor employed but in the defence of the sublime principles of religion, justice, and humanity.

Your station is at the North West angle of the Triangle, and, when in line, on the left of the third division. Your duty is to attend weary pilgrims travelling from afar, accompany them on their journey, answer all questions for them, and finally, by permission of the Most Eminent Grand Commander, to introduce them into the asylum. You will be careful that they are furnished with sandals, staff, and scrip, and that, as children of humility, they are so prepared to perform their pilgrimage here, that, persevering with courage and constancy in the great duties of life, they may finally gain admission into the asylum above, there to enjoy the honors and rewards which await the valiant Soldiers of the Cross.

CHARGE TO THE TREASURER.

Sir: — You have been appointed Treasurer of this Encamp ment, and I now invest you with the badge of your office. It is the *Cross Keys*, and will remind you, that to your care is intrusted the property of the Encampment. Your station is on the right, in front of the Generalissimo. Your duty is to receive in charge the stock and other property belonging to the Encampment, to pay all orders drawn on the Treasury, and render a just and true account of the same when required. The qualities which should recommend a Treasurer are *accuracy* and *fidelity;* accuracy in keeping a fair and minute account of all receipts and disbursements; and fidelity in carefully preserving all the property and funds of the Encampment. Your respect and attachment to the Encampment, and your earnest regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office. And for your encouragement remember the promise, that he who has been "faithful over a few things, shall be made ruler over many things."

CHARGE TO THE RECORDER.

SIR:—You have been appointed Recorder of this Encampment, and I now invest you with the badge of your office. It is the *Cross Pens*, and is emblematical of a ready writer. Your duty is to observe with attention the proceedings of the Encampment; to keep a fair and accurate record of all things proper to be written; and to collect the revenue and pay it over to the Treasurer. The qualities which should recommend a Recorder are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Encampment; *correctness* in recording their proceedings; *judgment* in discrimining between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties satisfactorily to the Encampment, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Asylum of saints and angels, and find your name recorded in the book of life eternal.

CHARGE TO THE STANDARD BEARER.

SIR:—You have been appointed Standard Bearer of this Encampment, and I now invest you with the badge of your office. It is a *Banner*. Your station is in the West, and in the centre of the second division, when in line. Your duty is to display, support, and protect the Banner which I now confide to your care. It is the rallying point of danger; and, when unfurled in a just and virtuous cause, should never be relinquished but with life. So display it that the bright rays of the rising sun, shedding their lustre upon it, may encourage and animate all true and courteous Knights, and confound and dismay their enemies.

CHARGE TO THE SWORD BEARER.

SIR:—You have been appointed Sword Bearer of this Encampment. The badge of your office, with which I now invest

you, is the *Cross Swords*. Your station is on the right of the Standard Bearer in the West, and, when in line, on the right of the second division. Your duty is to assist in the protection of the Banner of the Order, to watch all signals from the Most Eminent Grand Commander, and see his orders duly executed. Never let the Sword which is now committed to your hands be drawn but in the cause of *justice*. When so drawn, let it be wielded with *fortitude*, but tempered with *mercy*.

CHARGE TO THE WARDER.

Sir:—You have been appointed Warder of this Encampment; and I now invest you with the badge of your office, which is the *Trumpet* and *Cross Swords*. Your station is on the left of the Standard Bearer, in the West, and upon the left of the second division when separately formed. It is your duty to announce the approach and departure of the Most Eminent Grand Commander, to see the asylum securely guarded, and the sentinels at their posts. You will also announce all visitors and strangers, and attend to the orders of your superior officers. It is of the first importance that you should be punctual in your attendance at the meetings; for, although your office is one of the lowest rank, there are but few, the duties of which are more important in the practical operations of the Encampment.

CHARGE TO THE THREE GUARDS.

Sir Knights:—You have been appointed Captains of the Guards; and I now invest you, respectively, with the appropriate badge of your office. It is the *Battle Axe*. Your offices are the last in rank, but not the least in importance or interest; and much of the effect and solemnity of the work will depend upon the manner in which your duties are performed. Your stations are in the defiles and avenues. Your duty is to guard the same against the approaches of the adversaries, and to afford succor, aid, and protection to the friends of our cause, wherever you may meet them. Your post is, therefore, one of honor, as well as danger. Be watchful and vigilant; feed the hungry; succor the needy, and protect the feeble.

CHARGE TO THE ENCAMPMENT.

Sir Knights:—The present occasion forms an important and interesting period in the history of your Encampment; and I cannot doubt that it will long continue to be associated in your minds with the pleasant recollections of the past.

Those of your Brethren, whom you have voluntarily selected to preside over you, have been installed into their respective offices, with the customary ceremonies of the Order.

You are hereafter to look to them for counsel and direction; and they to you for coöperation and support in the discharge of the important duties you have committed to their hands.

Let there be a perfect unity of sentiment between you. Or, if there must be a difference, let it be of emulation in the exercise of those good qualities, which, while they dignify our nature, add lustre to the highest, and beauty to the lowest station. Let the precepts of morality, and the strains of fervent piety, which are continually ascending from our altar, repress every unkind thought, and soothe every asperity of feeling. Let us all remember, that, as "Soldiers of the Cross," we should be "children of humility;" and, in our lives and conversation, and in our fraternal intercourse, so illustrate the beauty and excellence of our Order, that, without comprehending our mysteries, the world may exclaim, "How good and how pleasant it is for Brethren to dwell together in unity."

"Brethren, this is the will of God, that with well doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men; love the Brotherhood; fear God."

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17. The Grand Marshal then makes the following

PROCLAMATION.

"I am directed by the M. W. Grand Master to proclaim, and I do hereby proclaim, that the officers of ——— Encampment of Knights Templars have been duly installed; and that said Encampment is now constitutionally organized for the dispatch of all such business as may lawfully come before it. This," &c.

18. The Grand Encampment then retires, and the new Encampment is closed.